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The Many-Sided Paul

A Study of the Character of the Great Apostle as unfolded in The Acts and the Pauline Epistles . .

BY

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"Grasp but about thee, in this life so rich, so free,
And where thou touchest it will interest thee."

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To My Wife

This Book is Affectionately Inscribed

Preface

This little work does not profess to be another of the now numerous biographies of the Apostle Paul, nor is it a study of the Pauline Theology. It is simply an attempt to present in popular form a tolerably complete, though condensed, review of the character of the great apostle by arranging under their proper heads the materials for the portraiture that are in the New Testament. The one work with the plan of which my aim most nearly coincides, so far as I am acquainted with the literature of the subject, is Dr. J. S. Howson's The Character of St. Paul. But Howson's study, brilliant, sympathetic and spiritual as it is, does not claim completeness in any sense—it sets forth four or five aspects of its subject only. I have tried to attach to the framework of my scheme all the principal features of the apostle's history as revealed objectively in The

Acts and subjectively in the Pauline letters, together with the main outlines of his teaching so far as these throw light on the apostle's own personality. So far as I know, then, my plan is unique in that it aims to discuss, though often very cursorily, all the main features of the material in question, not as sources of a biography, nor as elements of a department of biblical theology, but as indications of a character.

While I trust that I have dealt justly with the historical matters involved, and that I have placed a correct interpretation on the language of the apostle, I do not offer this work as a contribution to critical scholarship. It is sent forth with the hope that it may serve to profit some at least of the large class of wide-awake, intelligent Christians who in a busy world have little time to use helps to the understanding of the great personages and the great teachings of God's word other than their English Bibles and their concordances. Possibly there are Sunday-school teachers,—now that the topical study of the Bible is beginning to receive larger attention in our Bible schools,—who may find in the following pages an outline of an important field of study which they may profitably enlarge upon. Possibly, also, there are students for the minis-

try who may be aided in catching somewhat of the sublime spirit of the great apostle from this brief account of the qualities and methods of the greatest preacher since Pentecost. But it is to the average reader that the work is chiefly addressed.

I deem it unnecessary to justify myself for adding another to the almost endless list of essays upon this noble subject. It is one of the best evidences of the divine source of the apostle's power and grandeur of spiritual stature that the world never tires of our theme. The study of St. Paul is like the study of life itself,—so long as men recognize as features of human thought and character the struggle with guilt and sin, and the aspiration after holiness and God and a blessed immortality, so long will the Christian consciousness gladly welcome new tributes to the wondrous personality of this "slave of Christ"; so long will the last word concerning him yet remain unsaid.

I am not unfamiliar with many of the radical and unsympathetic treatises on the general subject that have appeared in English and German during the past three decades; but I do not deem it necessary here to name even a partial list of them. A good bibliography of the subject,

which may be consulted by those who are interested, is appended to Stevens' The Pauline Theology.

In the use of Scripture quotations I have uniformly followed the text of the Revised Version.

G. F. G.

CRANFORD, NEW JERSEY, February, 1901.

CONTENTS

I

The Pre-Christian Paul 11

II

The Faith of St. Paul 31

III

St. Paul the Preacher 51

IV

St. Paul the Missionary 77

V

St. Paul the Pastor 99

VI

The Intellectual Greatness of St. Paul 125

VII

The Friendships of St. Paul 147

VIII

St. Paul the Gentleman 167

IX

St. Paul the Theologian 189

X

St. Paul's Christlikeness 219

Appendix I, Approximate dates, etc 245

Appendix II, The Epistles of St. Paul 247

Index of Scripture References 249

General Index 255

THE PRE-CHRISTIAN PAUL

Ere stars were thundergirt, or piled
The heavens, God thought on me his child;
Ordained a life for me, arrayed
Its circumstances, every one
To the minutest.

—*Robert Browning.*

I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God.—*Acts 22 : 3.*

I

THE PRE-CHRISTIAN PAUL

WHAT was St. Paul prior to his conversion? In considering the early life of this most remarkable of men we shall dwell less on its outer than on its inner features.

A few words must suffice to summarize the events of the period closing with the Damascus noon. About the time that the angels were heralding the birth of Jesus in little Bethlehem, Paul was born in the populous Cilician city on the Cydnus—two streams rising far apart, though at nearly the same hour in the ages, and destined the one marvelously to absorb into its own bosom the waters of the other. It was probably at the age of thirteen[1] that the young Jew of Tarsus was sent to Jerusalem to complete a rabbinic education. May not his first visit to the holy city have corresponded in time with the

[1] "At five years of age, let children begin the Scripture; at ten, the Mischna; at thirteen, let them be subjects of the law."—(*The Mischna*, quoted by Tholuck.) This presents our reason for suggesting the age of the young Paul as thirteen at his first visit to Jerusalem. So Farrar. Godet, however, (*Introduction to Romans*) says "twelve."

first visit of Jesus at the age of twelve to the city of David? Possibly; though it does not appear that he ever consciously beheld Jesus during the earthly life of our Lord. Here, then, the young Paul studied, while doubtless a member of the household of a married sister (cf. Acts 23: 16), under the direction of the gentle and far-famed Gamaliel. His severe rabbinic studies ended, he appears to have left Jerusalem not to return until after the Ascension and the momentous events of the day of Pentecost. Our first clear view of him subsequent to his student period is when we see him, "a young man" (Acts 7: 58), probably between thirty and thirty-five years of age, standing among the official enemies of Christianity over the mangled body of Stephen. This was the beginning of the last and darkest hour of the night. His journey to the north, soon afterwards, on an errand of terror and death, and his effective arrest on the way by the Spirit of God, marked the opening of the dawn.

It is generally admitted that elements of a providential preparation for the apostolic career of St. Paul are discoverable in the portion of his life preceding his conversion. His twofold nationality—a "Hebrew of Hebrews" in family (Phil. 3: 5; 2 Cor. 11: 22), a "freeborn" Roman in

citizenship (Acts 22: 28)—is one of these elements that have received frequent recognition. As an educated Jew he treasured the "oracles" of God (Rom. 3: 2), priceless in their threefold value as law, prophecy, and psalmody; while he shared the Messianic hope in common with the chosen people. The ancient predictions of the Christ were at his tongue's end, though he did not until later comprehend their true meaning. He could trace from its beginning the line of Messianic teaching which extends like a thread of gold from Genesis to Malachi. Thus in his Christian period he would be well prepared to preach the Christ of prophecy to the covenant people; and as a Roman citizen there would be opened to him as Christ-bearer many a gate in the Gentile world that no political alien could hope to enter. It has also frequently been pointed out that the knowledge of Greek letters and life which he must have gained under the shadow of the university of Tarsus, was a provision divinely ordered to equip him for his apostleship. We can hardly believe that he was ever an enrolled student of that university; for the poetry, the mythology, and even the history of Greece, would probably have been frowned on as heathenish by his devout parents. But a

great mind cannot dwell for years beside an important school of learning without catching somewhat of its spirit; and certainly from some source in his early days the apostle learned enough of Greek life and manners to enable him afterwards to feel at his ease among the schoolmen of the "Mother of arts and eloquence," and to stand unabashed in the polished circles of Corinth.[1] Add to the foregoing the fact that in being taught a trade—and one, too, that could be profitably employed almost anywhere,—he was insured against the helplessness of utter poverty in unfriendly situations,—thus made like "a vineyard that is fenced,"—and we have before us the principal features of the early providential preparation of St. Paul for his apostleship that are usually specified.

In these ways was this marvelous character being fitted during the first three decades of his life for his sublime mission. But a close inspection reveals likewise the hand of God during his early years in establishing within him certain moral qualities as forerunners of his ensuing

[1] It is generally agreed now among scholars, we believe, that the three quotations from Greek poets found in St. Paul's writings form an insufficient proof of the claim that he was deeply versed in Greek literature. The three quotations in question appear in Acts 17 : 28 ; 1 Cor. 15 : 33 ; Tit. 1 : 12.

faith. We are inclined to think that too much has commonly been made of the antagonisms between the two great divisions of his life and too little of their points of agreement. The pulpit has too frequently drawn a parallel between the conversion of utterly infidel and godless persons and that of this man who, however misled, never knowingly opposed truth and never did violence to his conscience. Theologians have often erred in presenting the impression that the chill and blackness of the grave are not more antagonistic to the glow and glory of the resurrection dawn than the early character of St. Paul was opposed to his later character. But must we not see, on the contrary, that there was a spiritual and logical connection between the two divisions of his life? Was he not, in a sense, a child of grace from the very beginning? Instead of representing his conversion as a chasm between the two sections of his career, should we not rather regard it as a bridge? Or, to change the figure, are we not nearer right in regarding the relation between Paul the Pharisee[1] and St. Paul the Christian as that between the seedtime and the harvest, than in regarding it

[1] I do not think it necessary, considering the scope of this essay, to dwell on the significance of the two names of our subject—Saul and Paul. I use the latter designation exclusively.

as that between a dead planet and a world of warmth and light? Viewed strictly as an acceptance of Christ the conversion of St. Paul was no more remarkable than that of Matthew the publican, or Peter the fisherman, though its accompanying features were more dramatic and striking. It was less remarkable as a spiritual revelation than the conversion of a man like Cornelius, for instance, in whom we cannot believe that there were early moral forces so directly, so urgently, impelling toward the light. What we mean is this: The complex of moral forces at work in the soul and experience of St. Paul from his birth, and which sprang from his heredity, his environment, his training, and above all from the constraining action of the Spirit of God, impelled him as irresistibly toward the result of the experience of the Damascus road as the needle points to the pole. The eye of Omniscience must have seen the end from the beginning. At his first breath the stamp of Christ's ownership was upon his soul, though men knew it not.

And this was the matured view of the apostle himself. He tells the Galatians that his Christian experience and apostleship were due to the "good pleasure of God, who separated" him,

"even from" his "mother's womb, and called" him "through his grace, to reveal his Son" in him (Gal. 1: 15, 16). He was born into God's plan at the moment he was born into the world. Nay, he regards himself as an object of "prenatal grace"; for in his letter to the Ephesians he classes himself with those whom God has chosen in Christ before the foundation of the world (Eph. 1: 4). And later in the same letter he includes himself with those who are God's "workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them" (Eph. 2: 10). And in his speech to his people in Jerusalem at the beginning of his first imprisonment he quotes approvingly the words of Ananias at his conversion: "The God of our fathers hath appointed thee to know his will" (Acts 22: 14). Plainly, in view of these representations, we must believe that a chain of moral causes connected the Damascus high noon with the indefinite past of this wondrous career. He who appointed the places of Orion and the Pleiades; He who led Israel in the time of the desert wandering as well as in the time of the possession of the goodly land; He who said to Cyrus, "I have surnamed thee, though thou hast not known me" (Isa. 45: 4); He, the God of

grace and mercy, surely led Paul of the ante-Christian days unerringly toward the birthday of his apostleship.[1]

But let us inquire concerning the particular ways in which divine grace wrought in St. Paul's moral nature during his early years to prepare the way for his conversion.

First of all he was given a whole-hearted respect for duty. We look in vain for any indication that he ever trifled with the eternal law of right that is written on the conscience. He obeyed his conscience from the beginning. As one has well said: "He reverenced his conscience as his king." In the full flush of his Christian manhood he could sincerely declare to the Sanhedrin: "Brethren, I have lived before God in all good conscience until this day" (Acts 23: 1). With unfaltering accent he was able to declare to King Agrippa that though he had been mistaken in his early career, yet he had been sincere, in his opposition to the name of Jesus: "I verily thought with myself, that I

[1] "In a sense, and to an extent which I doubt if even Paul himself fully realized, though he was mightily impressed by it, and repeatedly referred to it, he was truly separated from his mother's womb for his special work." —R. J. Drummond, *The Relation of the Apostolic Teaching to the Teaching of Christ*, p. 53. (Kerr Lectures, 1899, 1900.) To emphasize this matter is plainly to magnify divine grace and power as factors in the apostle's character and course.

ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26: 9). And in old age, unbosoming himself to his beloved Timothy, he could declare that he had inherited from his ancestors a disposition to obey his conscience: "I thank God, whom I serve from my forefathers in a pure conscience" (2 Tim. 1: 3). So then, even in the darkest period of his life, when he appears farthest from Christ, he does not reveal a deliberate trampling upon conscience.

Hence we are not surprised to find that he was faithful always to the law of the Mosaic covenant. "As touching the righteousness which is in the law" he found himself "blameless" (Phil. 3: 6). So far as man could keep the law in heart and life he kept it. The deceit and trickery of a Jacob, the deliberate acts of wrongdoing of a David, including covetousness, lust, and murder, the impurity of a Solomon,—indeed, the stains of apostasy and immorality that so frequently disfigure the characters of many of the notable men of Hebrew history,—there is none of these ever in the life of St. Paul. Such an attitude toward duty, toward conscience, toward God's revelation, must needs keep a man's face toward the light. The words of Jesus to him at his conversion: "It is hard for thee to kick against the

goad" (Acts 26: 14), imply that conscience had been conversing with him on the way. As Farrar well states it: "He was forced to go up into the dark tribunal of his own conscience."[1] And as he had always hitherto followed conscience he would hardly have been himself if he had refused to listen now to conscience' new word. Thus his life training as a servant of conscience was bound to lead him to the foot of the Cross the moment he recognized conscience as beckoning him thither.

Grace wrought in the early career of St. Paul, also, by impelling him to reverence the nature and authority of God. He was never an atheist nor an agnostic. The God of Abraham, Isaac, and Jacob, was his God. The God of creation, the God of redemption, the God of providence, the God of judgment, the God of mercy, was his sovereign. With the most faithful he acknowledged fully the sovereignty of God over all his creatures, and the obligation of every man to render to him obedience and love. With the most devout he believed in the efficacy and preciousness of prayer. Into the spirit of the earnest, loyal appeals of Moses to the throne of the Highest, and into the spirit of the sublime

[1] Farrar, *Life and Work of St. Paul*, p. 103.

hymns of Israel's sweet singer, he could fully enter. No one can fail to see what a world of difference there is between an attitude like his before God and that of a shallow Gallio, who "cared for none of these things" (Acts 18: 17), or of a cynical Agrippa, or of a "jesting Pilate."[1] By implanting in him, through inheritance and training, this reverence for himself God well prepared Paul for his Christian faith and for his subsequent Christian zeal. Let the young Paul see, as he shall one day, that it is God who anointed Jesus, and God who raised him from the dead, and his hostility to the Cross shall vanish in a moment!

And, still further, the early Paul appears to have been providentially prepared for faith in Christ and faithful work under his leadership by being given a disposition to service for God through self-sacrifice. This brings us to the very center of his nature. Behind his religious training, behind his conscious recognition of God's claim upon him, we suppose there existed a predisposition toward self-sacrifice. It was his birthright. God gave him the spirit of self-abnegation—and he gave it as he gives breath, and

[1] Lord Bacon: "What is truth? said jesting Pilate; and would not stay for an answer."—*Essay on Truth.*

a beating heart. Zeal for God's service as he understood it appears to have brought him to the class room of Gamaliel, to have led him to cast his vote against Stephen, and to have thrown him into active opposition against the Christians; but surely nothing of self-interest appears in his early course. There is not the slightest hint that he sought place or pelf during his pre-Christian period. Misguided he was, but selfish, never. His conversion glorified his self-sacrificing spirit and gave a right direction to it, but it did not originate it. It was a natural quality divinely given, not, indeed, diminishing his need of the Christ, but serving as a noble instrument of God's Spirit in the day of his clarified spiritual vision, to bind him to the Master as with hoops of steel.

Is it not clear that in thus endowing him with a self-sacrificing temper God was preparing him in this respect as well as in others for obedience when the great call from above should sound in his ears? There was in this regard, as has been forcibly said, a great "inherent congruity between the character of Paul and the life of Jesus."[1] The keynote of the ministry of Jesus is herein: "The Son of man came not to be

[1] Matheson, *Spiritual Development of St. Paul*, p. 24.

ministered unto, but to minister" (Matt. 20: 28). Bring the disinterested Paul and the self-giving Jesus together, then, and what must follow? Why this: that the central principle of the life and ministry of the Redeemer must awaken the immediate and enthusiastic admiration of the Pharisee. Why, then, was he ever an enemy of Jesus? He never was. It was the *name* of Jesus, and that only, against which the young Pharisee raged. Jesus himself he never saw, he never knew, until the day of his conversion. The moment he saw Jesus in the heavens, and heard the voice of the Crucified and Risen, and recognized that divine personality, that moment an infinite and imperishable sympathy was established between them. A man who is naturally selfish or luxurious may be, indeed, subdued to the Spirit of Jesus through divine grace. Zacchæus affords an illustration of this. But an unselfish man, other features being the same, will be far more likely to recognize the divine personality of Jesus. There is more room in the self-sacrificing soul on which faith may be established.

Thus we cannot but believe the view erroneous which regards St. Paul as being, prior to his conversion, a monster of unbelief and wickedness. If we are asked how we are to reconcile

with this statement those assertions of the apostle himself in which he declares that during his early life he has been a "blasphemer, and a persecutor, and injurious" (1 Tim. 1: 13), and is consequently the "least of the apostles" (1 Cor. 15: 9), and the "chief" of sinners (1 Tim. 1: 15), we reply that in interpreting these representations account is to be taken of the utter humility of the apostle, and that so clear in the days of his full development was his knowledge of the perfections of Christ, that in contrast every element of his early ignorance and shortcoming was presented to his consciousness as black and hideous—as relatively small stains are great defects on the face of a finished work of a Michelangelo or Phidias. The shining, peaceful face of the dying Stephen must have haunted him to the last; he could never efface the memory of the fact that he had blasphemed the name if he had not spoken against the character of Jesus; he always sorrowed that he had once hunted to the death, though mistakenly, the servants of the Master. But he had never to reproach himself that he had even at his worst quenched "Conscience, . . . that little spark of celestial fire,"[1] or said with the fool

[1] George Washington.

"There is no God" (Ps. 14: 1), or idolized luxury, "curst by heaven's decree."[1]

The present-day antitype of Paul the Pharisee, then, is not the infidel, nor the agnostic, nor the flippant and indifferent worldling, nor the reckless and bold violator of God's law, nor the ignorant and besotted victim of sensuality; but — and his name is legion — the respectable, cultivated, outwardly correct moralist, who bows before the sovereignty of God, who admires the beautiful and the good, who is conscientious to a fault, but who has never acknowledged the just supremacy of Christ. And in his remoteness from Christ the modern moralist too often, it is to be feared, has deep in his heart a sort of contempt for believers and faith, which corresponds in quality with the contempt that in a different age led Paul to active persecution of Christ's people. At all events, there are always those with whom the one thing needful is an appreciation of Christ, and who are, like the young ruler and like the young Paul,[2] because they sincerely honor the right, though they have not discovered the narrow way, not far from the kingdom of God.

[1] Goldsmith, *The Deserted Village*.

[2] It will be remembered that an old tradition makes the young ruler (Matt. 19: 16) to be none other than the young Saul of Tarsus.

In view of the foregoing what account shall be given of the method of St. Paul's conversion? We admit its distinctly supernatural features. The sudden appearance of the glorified Jesus and the sound of his voice in the sky, we believe to have been objectively real. We have no sympathy with the various attempts which have been made to explain away the supernatural features of the phenomenon that arrested the young zealot. We agree also to the claim that the instant transformation wrought in this fiery opponent of the Church by his conversion affords an unanswerable argument for the divine source of the Christian religion. Thus Farrar states it: "It is impossible to exaggerate the importance of Paul's conversion as one of the evidences of Christianity. That the same man who just before was persecuting Christianity with the most violent hatred should come, all at once, to believe in Him whose followers he had been seeking to destroy, and that in this faith he should become a 'new creature'—what is this but a victory which Christianity owed to nothing but the spell of its own inherent power?"[1]

But precisely how did God act at his conversion to bring about the transformation in ques-

[1] Farrar, *Life and Work of St. Paul.* Ch. 10.

tion? He revealed Jesus to him,—the real Jesus, the Jesus never hitherto known to him except as a name, the Jesus of Calvary, and of the Mount of Ascension. That revelation was the essential feature of God's act in his conversion.

And what precisely was the nature of the conversion? It was knowledge taking the place of ignorance, and, in consequence of that, devotion created in place of a vanished antagonism. It was essentially ignorance of Jesus departing, and knowledge of him arriving. It was, to state the matter differently, hearing distinctly the assertion of God's will with respect to Jesus, and yielding quick obedience to that will. With this there was an instantaneous self-recognition, an apprehension of the futility of looking for peace through a zealous attempt to serve God in one's own strength; and there was also a vision of peace on another roadway. Viewing again God's act in this conversion, the essential feature in it was not the blinding flash of light, nor the thunder peal, but the revelation of the divine will, and the driving home to a human consciousness of the unmistakable sense of an obligation to follow a path that the Most High appoints.

With such a past, and such a present, the future must be certain. Let any man or woman have a

sincere desire for the peace of God, have a long training, as St. Paul had, in the school of conscience, have reverence for God's authority, have a predisposition to a life of self-sacrificing service; let that person withal be brought somehow to see the hopelessness of a life that trusts only to its own good works; and finally bring that person through the agency of the Holy Spirit face to face with the real Jesus Christ—not the mere name of Jesus, not the Christ of any church, or school, or creed, but the actual, loving, attractive, reigning, adorable Christ,—and it will be safe to predict that the soul of that one also,—constrained of the Spirit, yet also of its own unfettered volition,—will cry out, with sorrow in view of the past, but with unspeakable joy in anticipation of the future, "Lord, what wilt thou have me to do?"

THE FAITH OF ST. PAUL

Celestial King! Oh, let thy presence pass
Before my spirit, and an image fair
Shall meet that look of mercy from on high,
As the reflected image in a glass
Doth meet the look of him who seeks it there
And owns its being to the gazer's eye.

—*Longfellow.*

Faith is operative in love, and must produce good works as the inevitable proof of its existence.—*Philip Schaff.*

I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me.—*Gal. 2: 20.*

II

THE FAITH OF ST. PAUL

APART from its divine Founder, Christianity has in St. Paul its noblest exponent. "Christianity got the opportunity in him of showing the world the whole force that was in it." But the greatness of Paul the Christian is the greatness of subjection. He is chief among the world's spiritual giants because more completely than are others he is the bondservant of Christ. Thus he is the best illustration of faith. After his conversion the life he lived in the flesh he lived in faith, the faith which is in the Son of God. Never, indeed, has there lived a champion of the gospel whose character could more accurately be described by the one word—faith.

We are to consider, then, the faith of St. Paul. Let us see in him that living principle which, as Luther said, waits not for work but is ever working.[1] It is not faith viewed as a topic of the apostle's teaching which here interests us,

[1] Preface to *Romans*.

but faith contemplated as an element of his spiritual life. So far as we are led to refer to his statements concerning faith let us employ them solely for the light they throw upon the experience of their author. And as faith in general is a vague term, let us understand that what we are describing is "saving faith,"—what Toplady called the "eye of the soul," —the faith that connects the life of the believer with the life of the Redeemer. And how accurately may the nature of the faith that saves be determined by distinguishing the elements of that act of the soul of St. Paul which joined him to his Lord, and kept the tie unbroken! Would we learn what Christian faith is? Surely a good way is to fix the attention on faith's most splendid illustration.

At the outset we note the element of *knowledge* in St. Paul's faith. Consider his spiritual birthday. He hears a supernatural call. "Saul, Saul, why persecutest thou me? . . . Rise, and enter into the city" (Acts 9: 4–6). Here is a summons from above. This summons he apprehends as a matter of knowledge. Then there are other facts related to his present condition which he apprehends as knowledge. He *knows* the testimony of the Scriptures concerning the

Messiah. He *knows* what conscience is urging in the issue before him. He *knows* that he has spiritual needs that hitherto have been unsatisfied. He *knows* that faith in the glorified Jesus now addressing him has rendered other lives beautiful—notably that of Stephen. All of these things, and others, he knows; and on the basis of this knowledge his new belief springs into being. Thus we see that his teaching corresponds with his experience when he presents in the Epistle to the Romans the thought that intelligent hearing must precede belief: "How shall they believe in him whom they have not heard?" (Rom. 10: 14) and "Belief cometh of hearing" (Rom. 10: 17). Thus we are prepared, too, for his triumphant declaration to Timothy: "I know him whom I have believed" (2 Tim. 1: 12). Knowledge enters into his faith; or rather, so far as his moral nature alone considered is concerned, it is the root of it. If therefore St. Paul's experience is typical, as it plainly is, we must conclude that there is no true faith that does not involve knowledge.

We find accordingly that St. Paul's faith depends on *evidence*. The things he knows concerning the relation of his moral nature to God are accepted by him at his conversion as evi-

dence of the justice of the demand upon him for his devotion. He trusts the testimony of Scripture, the testimony of his enlightened conscience, the testimony afforded by the transforming effect of faith in other characters, the testimony of his consciousness that the demand upon him for obedience from Jesus is real. So far, then, as we discover a strengthening of his faith as his Christian experience lengthens, we conclude that the result follows a deepening of his conviction of the reliability of the evidences of the divine in the Christian religion. But when we say that St. Paul's faith depends on evidence we say no more than that he habitually thinks and acts rationally. To believe without evidence is irrational. Indeed, faith apart from evidence is not faith, but credulity.[1]

We discover, again, that the faith of St. Paul involves *will force.* Not only is there at his conversion an intellectual apprehension of certain truths hitherto not recognized or accepted, or accepted only in part, particularly of the truth of the transcendent excellence of Jesus Christ, but there is also *obedience.* He is divinely summoned to action. He obeys. In this he exerts power of will. This outputting of will power is plainly

[1] See A. A. Hodge's *Outlines of Theology*, xxx. 7.

an essential element of his faith; and this harmonizes strictly with what appears in every instance of conversion under the earthly ministry of Jesus. "Come," is the Master's word to the disciples. Their obedience is a part of their faith. "Stretch forth thy hand," says Jesus to the man whose hand is withered (Matt. 12: 13). He wills to obey, and his thus willing is a condition of his cure. The call to faith to the young ruler, to Nicodemus, to Zacchæus, indeed to every individual Christ summons into his kingdom, is an appeal to the will, since it is a demand for obedience. Therefore, we are not surprised to find that St. Paul in his preaching always presents the call to faith as a command. Thus of the jailer in Philippi the apostle demands faith (Acts 16: 31); and thus he tells the Athenians that God "commandeth men that they should all everywhere repent" (Acts 17: 30). But why multiply illustrations? No one who has given thought to the matter will question the statement that faith with St. Paul always involves an act of the will. It is not the same thing as, it is more than, belief, which is always involuntary. Will does not enter into speculative faith, which is a species of belief. It does enter into saving faith. The history of

every true conversion may therefore be epitomized in these inspired words: "He saith unto them, Come ye after me, . . . and they . . . followed him" (Matt. 4: 19, 20).

But still further, we discover that the faith of St. Paul is *an act that terminates upon a Person.* Not a truth, not a system of truths, but a divine Person, is the ultimate object of that something we term his faith. When the scales fall from his eyes not a fact of history, not a record of a life, not a theological system, but the Person of One altogether lovely, occupies the center of his field of vision and remains there permanently. Therefore, in his teaching he invariably represents faith as an outgoing of soul toward the Person of Christ. For instance, he speaks of the faith of the Colossians as a receiving of Christ: "As therefore ye received Christ Jesus the Lord, so walk in him" (Col. 2: 6). He presents the same view of faith in the epistle to the Galatians: "Even we believed on Christ Jesus" (Gal. 2: 16); "For ye are all sons of God, through faith, in Christ Jesus" (Gal. 3: 26). Faith is not a believing *about* Jesus, but it is a believing *on* Jesus, or *in* Jesus. The distinction is unmistakable. And so elsewhere. When we say that St. Paul accepted Christianity, therefore, we mean

that he accepted Christ; for, as Luthardt says, "Christ is Christianity." In order to believe as a Christian it is requisite that the soul go out in admiration and adoration toward Jesus Christ. Says George MacDonald somewhere, "Any faith in Him, however small, is better than any belief about Him, however great." That sentence betokens an accurate thinker.

And finally, we see that *trust* is the very heart of that quality of the apostle we term his faith. The inner fiber of the new thing born into his nature on the Damascus road is trust—trust in Christ, and in his righteousness, and in his power to save and to keep. Henceforth he believes in Christ and on Christ. He stakes his all on the assumption of the power and love of the Master. The question of place, of occupation, of friends, of struggles, of triumphs, of failures, of rewards —he leaves all this with Him who is able to save to the uttermost. Or perhaps we ought rather to say that his faith is a trust in God who newly appears manifest in Jesus. His faith is confidence. It is a confiding without misgiving. At the end of his career he refers to it as a committal to God. The text is familiar to everybody. "He is able," he says to his spiritual child, "to guard that which I have committed unto him"

(2 Tim. 1 : 12). Shall we not say, then, that trust defines the notion of saving faith more accurately than the unqualified term faith? *Put thy trust in the Lord Jesus Christ, and thou shalt be saved.* Thus we venture to paraphrase a familiar verse. Says one, "The word translated faith is equivalent to trust in a person;" and the words of A. A. Hodge are pertinent: "The specific act of saving faith which unites to Christ, and is the commencement, root and organ of our whole spiritual life, terminates upon Christ's person and work as Mediator, as presented in the offers and promises of the gospel. This assuredly includes trust in its very essence, and this is called saving faith by way of eminence." [1]

Surely it must be profitable for us thus to analyze what we term faith as illustrated in St. Paul. As an embodiment of the faith that saves he may more justly than any other serve as the typical Christian. This is so because each of the elements of his spiritual character appears in purer and more distinct colors than in the case of other believers. But we could not learn what faith is with us by determining what it is with him were it not in the main features of its nature alike in all. Surely, therefore, it must aid us in clear

[1] *Outlines of Theology*, xxx. 18.

thinking on the subject to learn thus, as we have, that saving faith is more than belief; that it is, indeed, a complex act, involving *knowledge*, *obedience*, and *trust*. Seeing, too, as we do, that trust is its soul, we cannot but recognize our moral accountability to God for its lack or possession. A child may not be held responsible for a degree of ignorance of a noble father; but he may justly be held responsible for failing to yield to him loyalty, obedience, and affection.

We come now to the inquiry, What is St. Paul's conception of Christ? Who is he to the mind of the apostle as indicated by the latter's acts and words? and what are his offices and characteristics? and what is the measure of his authority over the souls of men? Perhaps we can best approach this question by trying to determine what conception the apostle has of Christ immediately subsequent to the conversion.

There are several sources of information open to us. We can hardly leave the address of Stephen out of account; for there is no doubt that the dying words of the protomartyr played an important part, under God, in the transformation of the persecutor into the saint. Thus the Christ of Stephen's address, we feel assured, is substantially the Christ of St. Paul's earliest Christian

faith. Then there are the three accounts of the conversion,—St. Luke's, in Acts 9, and the apostle's own, as reported by St. Luke, in Acts 22, and 26. And lastly there are various reflections of his early experience in the later writings of the apostle—as, for example, in 1 Cor. 15, and Gal. 1. When we bring together these various accounts of the conversion we find that we possess considerable data from which to infer the early Pauline conception of Christ.

The Christ of St. Paul's earliest Christian experience is, first of all, the *Messiah of prophecy*. We have seen that the young zealot was learned in the Scriptures, and that he shared the Messianic hope of his nation. He could not, then, have worshiped Jesus without identifying him with the expected Deliverer of Israel. From the first he must have clearly recognized Jesus as the fulfillment of prophecy, as his words to Agrippa indicate: "I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles" (Acts 26: 22, 23). The Christ of St. Paul's early faith is also the *Righteous One*. The term

means "The (ideal) Just One. The highest messenger of God. The Innocent and entirely Righteous."[1] It is interesting to note as strikingly corroborative of our view of the vital and lasting impression produced by Stephen's address on the mind of St. Paul, that this expression as applied to Jesus by the apostle in his address before Agrippa is apparently borrowed from the address of Stephen (Acts 7: 52; 22: 14). Through all the intervening years since the death of the protomartyr certain of the very words of the latter thus seem to have echoed in the apostle's soul; and as Stephen presented Jesus as the embodiment of all righteousness so we must believe that the same conception of Jesus entered into the apostle's earliest Christian thinking. Stephen also represented Jesus as the *Son of man*, the Messianic designation of the prophecy of Daniel; and if we are right in regarding Stephen as St. Paul's first spiritual preceptor we can hardly err in claiming that the Jesus of the early days of the latter's Christian experience was likewise regarded as the "Son of man." Immediately after his conversion we find St. Paul preaching in the synagogues of Damascus that Jesus "is the *Son of God*" (Acts 9: 20).

[1] Meyer, *Commentary on Acts.*

Here, then, is a further element in the apostle's early spiritual conception of Jesus. Christ is also the *Ascended King* to the young convert, as is obvious from the entire scope of the various narrations of the conversion. He is also to the young convert the *Universal Saviour*, as appears from the divine word to Ananias, which must certainly have been directly communicated to St. Paul: "He is a chosen vessel unto me, to bear my name before the Gentiles and kings" (Acts 9: 15). To summarize, then, we find in the earliest conception of Christ in the mind of St. Paul subsequent to his conversion these notions: The *Messiah of prophecy*, the *Righteous One*, the *Son of man*, the *Son of God*, the *Ascended King*, the *Universal Saviour*. What fundamental element of spiritual knowledge concerning Jesus Christ is here lacking? What factor is there in the definition of the nature and offices of Jesus Christ framed by the Westminster divines sixteen centuries later that does not here appear in outline?—"The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man, in two distinct natures, and one person, forever."[1]

[1] *Shorter Catechism*, A. 21.

So much did the apostle probably know of Christ at the beginning of his Christian career. But was there a development in his knowledge of Christ from that point on? Not, we hold,—as certain scholars, like Principal Jowett, for instance, would have it,—in the sense of a doctrinal movement from one position to a contradictory one. We look in vain for one view of Christ held and taught by St. Paul that is clearly at variance with any other view of his held at a different period on the same subject. The Christ of the Pastoral Epistles is the Christ of the Thessalonian Letters, or of The Acts. There is not the slightest clear evidence that St. Paul taught anything about Christ at one period that he denied at a later period. There are two sorts of doctrinal development. There may be an advance like that of the Copernican theory in astronomy over the Ptolemaic,—one scheme opposing and supplanting another; but there may also be an advance like that of the Calculus over the primary manual of arithmetic, where there is expansion of knowledge, but no opposition. Now we hold that whatever advance there was in the course of the life of St. Paul in the matter of his faith was of the latter sort. It was simply in the direction of enlargement or fulfill-

ment. That he grew in his apprehension of spiritual truth of which Christ was the sum we do not deny. St. Luke tells us that at Damascus he "increased the more in strength" (Acts 9: 22); and the apostle says of himself that as a man he has "put away childish things" (1 Cor. 13: 11),—he has grown spiritually from year to year. It must needs have been so, since none can escape the obligation to grow in grace and in knowledge, to leave the things that are behind, and to press forward to the things that are before. How, then, did Paul's knowledge of Christ increase? We reply that his impressions of the perfections of Christ grew in vividness as time advanced; he penetrated ever nearer to the heart of the great mysteries of our religion; his realization of the wealth of the divine love enlarged constantly; his trust in the Redeemer deepened in intensity. To say this is to say that he was to the end a wide-awake believer. There is evidence of it all in the outer and inner elements of his history.

"The thoughts of men are widen'd with the process of the sun." [1]

But while a man is absolutely the servant of

[1] Tennyson, *Locksley Hall.*

the Spirit of God, as St. Paul was in his Christian days, his thought-widening will not set one of his decades into antagonism against another. The Holy Spirit widens us, but he does not divide us.

Apparently from the ever memorable midday at Damascus until the final scene on the Ostian Road at Rome the Lord Jesus Christ formed the center of the apostle's thinking. Never was there a champion of the gospel who made more of Christ. The subject of his written teaching is always Christ, whomsoever he addresses and whatever his special motive in writing. For example: in the letters to the Thessalonians Christ is presented as Judge; in the letter to the Galatians he is presented as Deliverer from the law; in that to the Romans he is presented as Deliverer from guilt; in that to the Colossians he is presented as the Fullness of all things. But always it is Christ who is presented, and with a passion of devotion and loyalty equaled in no other servant of Jesus. He is not a man of one book, but he is a man with one theme. That theme is Jesus—only Jesus. Truthfully might his words to the Corinthians describing Christ's supremacy in his message to them be taken as descriptive of his life thought: "I determined

not to know anything among you, save Jesus Christ, and him crucified" (1 Cor. 2: 2). Not man, not sin, not the divine decrees, not the Jewish Jehovah, but "God manifest in the flesh" stands invariably in clear outline before his eyes. His alpha and omega is

> "Christ—the one great word
> Well worth all languages in earth or heaven."

Then who may hope adequately to tell of the intensity of the faith of this grandest of faith's heroes? Never did a man give up so much under the inspiration of faith. Never did one better prove the reality of his faith by his sacrifices. His faith was full-fledged at its birth, or it could not have led him as it did unhesitatingly, unfalteringly, to break at once, totally and forever, with his past. Friends, position, pride, ambition, advancement—all went by the board instantly at the summons of his faith in the Crucified and Ascended. Strong must be the faith that so completely lifts a man from one world into another. But a yet better test of faith is its ability to hold its possessor to the path along which it guides. It must rule mightily when it gives so invincible a life purpose as it gave to St. Paul. And what a purpose!

Nothing less than to carry God's message of salvation, in the face of a thousand devils, to two continents! When, therefore, countless natural dangers, human opposition, and persecution to the point of imprisonment and stripes, loomed up formidably, what must have been the faith of this warrior of God to enable him, not to submit in patience merely, but to "glory in tribulations," to rejoice in bearing in his body the marks of the Lord Jesus! Then, too, his faith gave forth an intenser glory as the candle of his life burned toward its socket; and so powerful was its blaze that in its light he laughed at what has ever been to the many the king of terrors.

With the faith of what soldiers on God's spiritual battlefields shall we compare the faith of St. Paul? Shall we tell of the faith of Polycarp, the Ephesian martyr; of Augustine, the brand snatched from the burning; of Bernard, the consecrated Middle-Age scholar; of Luther, the iron hammer of the Reformation; of John Knox, "who never feared the face of man"; of Wesley, the devoted; of Whitefield, the eloquent; of Spurgeon, "the emperor of the nineteenth century pulpit"? They all are as children in faith beside their principal! His faith excels theirs as

the sun rules the stars in brightness. His faith is the one particular star before whose splendor all other stars pale in faith's firmament.

Then when we contrast the faith of the great apostle with the faith of the average Christian of us, do we not contrast a Himalaya with a molehill, a giant with a pigmy, a sword of steel with a weapon of lath? Yet, thanks be to God! faith as a grain of mustard seed saves; and the humblest believer may rejoice that, if his faith do not equal St. Paul's in intensity, yet it does in quality. Nor, since St. Paul was human like ourselves, is the measure of his faith above our possible attainment. St. Paul is our brother; a stronger brother, but nevertheless our kinsman. On the same roadway he and we rise to the unseen,—

> "The great world's altar stairs,
> That slope through darkness up to God."[1]

[1] Tennyson, *In Memoriam*.

ST. PAUL THE PREACHER

I venerate the man, whose heart is warm,
Whose hands are pure, whose doctrine and whose life
Coincident, give lucid proof
That he is honest in the sacred cause.

—*Cowper.*

The deep insight into truth, the happy faculty of imparting truth; these two endowments together made up that which was essential to the prophet of the early church.—*F. W. Robertson.*

But we preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.—*1 Cor. 1: 23, 24.*

III

ST. PAUL THE PREACHER

From the week of his conversion until his death the main business of St. Paul was to preach the "good news;" and as Saul the king was a full head and shoulders taller than other men, so the great apostle overtops vastly all Christian preachers who follow him. It is all-important, then, in the process of getting acquainted with the character of St. Paul to determine what he was as a preacher.

Let us consider briefly his special preparation for preaching. As in the case of every warm-hearted convert, a zeal for souls was born in him with his faith. He embraced his first opportunity of telling others of his new-found Saviour. St. Luke tells us, speaking of the first days in Damascus after the conversion, that "straightway in the synagogues he proclaimed Jesus, that he is the Son of God" (Acts 9: 20). But almost immediately, with the growing sense of the vastness of his mission came the feeling that he needed

special training for his task. Hence he betook himself into a solitary place, probably "the region of Arabia Petræa either south or east of Damascus." Years afterwards he tells the Galatians of the experience: "Immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me: but I went away into Arabia" (Gal. 1: 17). The inference is plain that his chief object in this journey was to equip himself for future service by communion with God. Possibly the step was determined by the example of Jesus, who after his baptism "was led up of the Spirit into the wilderness" for a season (Matt. 4: 1). Then, too, we cannot be mistaken about the employment of his time during this Arabian period. Of course he searched the Scriptures to determine finally their teachings about Christ. Of course he reflected long and deeply upon the tremendous theme of Christ for the world. Of course he prayed much, seeking light upon his future path. Of course, also, God spake to him often through the divine Spirit. Are we not to believe, too, that it was at this time that he "received" directly from God the knowledge of Christ's death, burial, and resurrection, and the special information concerning the institution of

the Lord's Supper, to which he refers in his First Epistle to the Corinthians? (1 Cor. 11: 23 ff.). Are we carrying imagination too far in supposing, also, that sacred eloquence—the ordinary rules governing effective preaching—occupied his attention somewhat at this juncture? We need not suppose that he did not preach at all then, but only that the period was in the main one of preparation. Its duration is spoken of as "three years," but this may mean, according to the Jewish mode of reckoning, no more than one year and parts of two other years—say, two full years. It was a time when the eagle's wings were growing and strengthening prior to his long, sublime flight.

Not, then, until a goodly portion of a two years' period had been spent in obscurity did St. Paul emerge as a full-fledged preacher. As a fresh convert he had "proclaimed Jesus, that he is the Son of God"—what any novitiate in God's school can and ought to do; but after his return to Damascus from the wilderness he "confounded the Jews, . . . proving that this is the Christ" (Acts 9: 22), now revealing for the first time the skill of a master of the preacher's art. Have we not, too, in this example of his a good argument for a special training in divinity

for those who are called to preach? We may not, indeed, say that God never summons men from the shop or the field into the pulpit direct. There are men of remarkable native force,—like Cartwright, or Finney, or Moody,—who plainly have a gospel message for the world though they have never studied in a theological seminary; but they are to be regarded as exceptions. In ordinary cases Arabia must precede Antioch and Corinth. Without toil of intellect and searching of heart in the student epoch there will be little inspiration under the mantle of the prophet. Nor do we believe that the teacher of religious truth in any department can make a deep impression without serious preparation for his task. St. Paul in Arabia is an impressive example for the Sunday-school teacher, for instance, or even the leader of a prayer meeting. How dare we seek to instruct others in the name of Christ unless we ourselves have been well instructed? Is it not trifling with immortal souls to pretend to teach others before we ourselves have had the vision of Christ which is vouchsafed only to those who "search the Scriptures" and besiege the throne of grace? The words of one of our great American preachers, who has received his crown, deserve to be

quoted. Says Dr. W. M. Taylor: "He who would preach to others must be much alone with his Bible and his Lord; else, when he appears before his people, he will send them to sleep with his pointless platitudes or starve them with his empty conceits. Get you to Arabia, then, ye who would become the instructors of your fellow-men! Get you to the closet and the study! Give your days and nights to the investigation of this Book; and let everything you produce from it be made to glow with a white heat in the forge of your own heart, and be hammered on the anvil of your own experience!"[1]

Only fragments of St. Paul's sermons and addresses have been preserved, but they are sufficient, we must believe, to give us accurate knowledge as to the subject and principal material of his preaching. Among his discourses of which we have the summaries, are the sermon in Antioch in Pisidia, the sermon in Lystra, the talk to the Philippian jailer, the sermon in Thessalonica, the sermon in Athens, the words to the imperfectly taught disciples in Ephesus, the parting address to the elders at Miletus, the address on the castle stairs in Jerusalem, the address before the Sanhedrin, the address before Felix, and the

[1] *Paul the Missionary.*

defense before Agrippa. Do we err in saying that the keynote of his sole message, repeated on a hundred occasions, and with infinite variations of emphasis, is found in St. Luke's account of his visit to Athens, in the words "he preached Jesus and the resurrection"? The first of his sermons of which we possess any portion, that in Antioch in Pisidia (Acts 13), may perhaps be regarded as a type of the Pauline sermon. As such it will repay careful attention. It reveals the following features: First, it was addressed primarily to the Jews; it was delivered in a synagogue. Though the apostle was sent especially to the Gentiles it appears always to have been his practice to offer salvation "to the Jew first," and then to the Greek. Again, its argumentative appeal was to the Scriptures. It assumed the absolute correctness of the Hebrew Scriptures. That Jesus is the Messiah was inferred from the history of the chosen people as unfolded in the sacred writings. There is no questioning the fact that St. Paul accepted the Scriptures not as *containing*, but as *being*, the word of God. Furthermore, great emphasis was laid on the resurrection of Jesus. To the mind of the preacher his entire system stood or fell with this truth. "But God raised him from the dead—"

this was the dominant and glad note of the sermon. Not a dead Christ, but a living Master, is the apostle's Lord. Still further, faith in Jesus Christ, as opposed to obedience to the law, was presented as the means of salvation. "By him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses" (Acts 13: 39). Here, then, is the Pauline doctrine of justification by faith, so gloriously unfolded later in the epistles to the Romans and to the Galatians. Finally, there was a demand for an unconditional surrender to Christ. The sermon ended with a word of solemn warning. If the question be raised as to the leading elements of St. Paul's preaching, we think the answer may be found in this summary of the sermon in Antioch given in Acts 13. Indeed we have no doubt that one large purpose of the Holy Spirit in preserving for us so much of this sermon was to instruct gospel preachers in all the Christian centuries concerning the subject-matter and method of the preaching of Christ's ablest and wisest servant.

Having thus briefly considered the *material* of St. Paul's preaching, let us turn now to the *manner* of it; or, in other words, let us inquire concerning the natural and gracious

qualities of his personality as a preacher. We shall seek information on this line from various sources.

Reference has already been made to the apostle's *devotion to Christ;* but our study of his character as preacher requires us again to give attention to this characteristic. During his ministry he appears never consciously to have allowed his will to conflict with that of Christ. Since the subject of his preaching always is the living Christ, we expect to find all his plans, his ambitions, his methods, as a preacher, derived from the authority of his ascended Lord. It is Christ who commissions him to preach; it is Christ who sends him forth to the Gentile world; it is Christ who regulates his plans,—as, for example, when he and his companions on their second missionary tour have decided to enter Bithynia, and the "Spirit of Jesus" suffers them not (Acts 16: 7); it is Christ who speaks to him in precious visions in Troas, in Jerusalem, on shipboard, and elsewhere; they are the presence and will of Christ that shape his every purpose, make him bold in the presence of enemies, give him eloquence everywhere in presenting truth, and endow him with a majestic resoluteness in his life task that reckons neither

with disaster nor death. One who has written charmingly of the apostle thus describes this characteristic: "Christ burnt at the glowing center of his heart, and the radiance illumined the outermost circumference of his life. What gravitation is in the physical universe, holding everything in its place, that the love of Jesus was in his soul, regulating the lowliest as well as the loftiest of his actions."[1] In a word, his entire career as a preacher corresponds with his designation of himself as "a bondservant of Jesus Christ" (Rom. 1: 1), and again, as an ambassador in behalf of Christ (2 Cor. 5: 20). Not alone in Corinth, but generally in his course as preacher, we must believe that he determined not to know anything "save Jesus Christ, and him crucified" (1 Cor. 2: 2). In like manner will not the preacher of the twentieth century need to subject himself to the same divine Will that controlled this royal preacher of the first century, if he would be a true force in God's kingdom? Young preachers are often, and rightly, urged by the fathers in the ministry to "preach Christ"; but if they learn first of all to *obey* Christ, or to *live* Christ, the quality of their message will take care of itself. Well is it for the preacher of any age if

[1] Dr. W. M. Taylor, *Paul the Missionary.*

he can say with St. Paul, "For to me to live is Christ" (Phil. 1: 21).

We are struck also with the *singleness of aim* of this preacher. He tells the elders at Miletus that he holds not his life of any account as dear unto himself, so that he might accomplish his course (Acts 20: 24); and his words to the Philippians are very familiar: "Brethren, I count not myself yet to have apprehended: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus" (Phil. 3: 13, 14). Every page of his history verifies the truth of these assertions. He is a man with a single definite life purpose. It is to win as many converts, and organize as many Christian churches as God will permit, until he exchanges the sword for the crown. We have known preachers with vacillating purposes. Now they have been on fire with evangelistic zeal; now, perhaps, they have turned their attention to some educational pursuit; now, again, they have been swayed by the ambition of writing a successful novel; now, still further, they have dreamed of making a fortune through an invention or a speculative investment; and now,

at last, they have turned to preaching again. Do not illustrations of this sort occur to all of us? But there is nothing of this in St. Paul. He has but one employment. There are no cross-purposes in his mind. He knows that the gospel ministry is a jealous mistress. No preacher ever more clearly recognized the fact that life is too short to permit a large success where other employments and other aims are allowed to interfere with the task of preaching the glorious gospel. It is true that he sometimes works at a secular trade; but it is plain that his tent-making is engaged in only as a necessity in his situation, an aid to the main business of his life.

Another fundamental element of power in St. Paul as a preacher is his *familiarity with the Scriptures.* Like Apollos, though in a fuller sense, he is "mighty in the Scriptures" (Acts 18: 24). It has been said of him that "he can hardly write five lines in succession without a biblical reference." His sermons and speeches, like his epistles, are charged with the spirit as they are infused with the language of the Old Testament. His complete respect for the Scriptures of the chosen people throws light upon the meaning to be attached to the term "works" in his arguments for justification by faith. Whatever

it is in Judaism that stands in antithesis to faith in the plan of redemption, we may be sure, judging from his reverence for the sacred oracles of Israel, that it is nothing pertaining to the essence of the Mosaic covenant. We may be sure that he finds justification by faith in Moses and the prophets, or he never would have found it at all. To him Christ is in the Old Testament. Christ is not the destruction but the fulfillment of the law—the law, that is, viewed as the changeless rule of practice from the changeless God. It has been said that St. Paul is often weak, according to the modern standard, in his arguments from Scripture, in that he mistakes rabbinic subtleties for genuine logic. Without dwelling on the point we venture the assertion that since his conclusions are invariably sound it is more than possible that his critics have missed the mark in attributing to him the attempt at a logical process where he has intended only illustration. Certainly his acquaintance with the Scriptures is a mighty engine under his hand for the winning of converts. His first task is always to appeal to his own people, and his biblical learning enables him to meet them on their own ground; and it is doubtless true that in his time, as likewise it is in ours, the best instrument for conciliating and

conquering the heathen mind was the written word of God.

Well may the preacher of our time imitate the apostle in being "a workman that needeth not to be ashamed, handling aright the word of truth" (2 Tim. 2: 15). A preacher may be tolerated who has the mastery of "little Latin and less Greek"; he may do good, if in the right place, though of weak presence and uncouth manner; he may win precious souls, though lacking the orator's gift; but he is a weak vessel indeed if he be ignorant of his Bible. I cannot forget the sorrowful tone of a certain good woman in speaking of a preacher of our acquaintance. "He is shamefully ignorant of the simplest features of the Bible," she said. No wonder that his ministry was unusually fruitless. On the other hand I have been told of a learned professor in an English university town who long listened with pleasure on Sundays to a plain man who was pastor of what our English cousins call a "dissenting chapel," and who when asked what it was in the preacher that attracted him, replied in effect: "Though he is unacquainted with science and literature, he knows his Bible. It is his knowledge of the word of God that attracts me to him." No man can be strong in

the pulpit without knowing his Bible. And no man can be utterly weak there if he have the mastery of the Book.

And then how pure is the *humility* of this first century preacher! Such expressions as "chief of sinners," and "least of the saints," which he applies to himself with evident sincerity, attest the lowliness of his spirit in the presence of the Master. His tone is never boastful. He glories only in the Cross. He is not inflated with self-importance. He is free from self-conceit. When he refers to his own experience or position it is never in order to win praise or honor for himself, but only to honor Christ. Farrar says with reference to his letters that he "speaks but little, and never in detail, of the outward incidents of his life." There is the same sort of reticence in his sermons. He has mastered the lesson—and so few ever learn it!—that the best strength arises from the absence of self-assertion. "When I am weak, then am I strong" (2 Cor. 12: 10) is his testimony—a truth every preacher may well impress upon himself even in these times so marked by pride of opinion and vaunting self-glorification. The humblest are the strongest. As in the home not the sturdy, boisterous, half-grown youth is of greatest force, but the speech-

less, helpless baby in the cradle, so they in God's household have lordliest power who are most plastic under the divine hand. Truly every worker for God should seek on his knees

> "Humility, that low, sweet root
> From which all heavenly virtues shoot." [1]

Closely allied to his humility, though to be distinguished from it, is the apostle's *self-abandon*. We refer to that evident disposition in his preaching to lose entire sight of possible consequences to himself, to overlook every thought of personal gain or advantage, through his interest in his message and his audience. He never poses. Hence we see no blush of confusion in the preacher's face as we listen to his sermon. We are aware of no stammering suggestive of a nervous fear of his own voice. Recently I heard a successful public speaker declare that if while speaking his thought turned upon himself for an instant, he was lost thereby to his speech. Every experienced speaker understands this. The thought must be entirely upon the subject and the hearers; and plainly the oratory of St. Paul is irresistible largely because his hearers think not of him, but of what he is saying. The

[1] Moore, *Loves of the Angels.*

highest compliment I ever heard of England's greatest preacher in our generation was this: "When I came away I did not think of the greatness of Spurgeon, but of the loveliness of Christ." There is indicated this quality of self-abandon which St. Paul possessed in an eminent degree. "Not I, but Christ," is evident always as a feature of what we may term our apostle's pulpit demeanor.

How intense, too, is the *sympathy* of this herald of the gospel! There are many evidences of his vast, unselfish love for men. It is indicated by the expressions of his fervent longing for the redemption of his own nation. His heart's desire and his supplication to God for them is that they may be saved. It is indicated by the broad circle of his friendships. The many messages of love to individuals in the concluding chapter of the Epistle to the Romans affords an illustration, among others. It is indicated by the many manifestations of his craving for affection. It is indicated by the tone of tender affection for his spiritual children, as apparent, for instance, in his sweet letter in behalf of the slave Onesimus, in his two letters to his "son" Timothy, and in his references to his friend and fellow-traveler, the "beloved physician." It is indicated by the pain

he manifests at the backsliding of his converts; as illustrated, to look no further, in the letter to the Galatians, and in the first extant letter to the Corinthians. It is indicated by his occasional self-reproach after administering censure,—of which the second letter to the Corinthians affords illustrations,—from the fear lest he may have spoken too harshly. It is indicated by the entire tenor of his apostolic course; a career in which he spends and is spent for his fellow-men. It is indicated by his rich tributes to love, of which the noble lyric in his Corinthian letter affords the best illustration—words that could not have been written by one with an unsympathetic nature. His was plainly a large, warm heart. He felt for men as few preachers have felt. Sinner and saint—toward both his affection went out in a full current.

Here, then, is another source of his imperious power as a preacher. His very gestures and voice-tones must have lent themselves to his affectionate spirit. We feel sure that often there were tears in his voice. The best eloquence is conditioned on this element. If there be a broad sympathy in the heart it will show itself in the speech. If it be absent no mere flourish of rhetoric can supply its place. It is the force that

enabled Whitefield to sway the multitude at will; that gave an "æolian harp attachment" to the voice of Spurgeon; that won men to Wesley and to Beecher. I believe it to have been the chief secret of the power of Moody. A friend after hearing the great evangelist in my pulpit declared his conviction that it was his sympathy which enabled that rare preacher to speak so effectively. Every divinity student should be urged again and again to cultivate this quality, for it is the preacher's best gift.

Then, who that has studied St. Paul has failed to discover his *unfailing tact*—another indispensable quality in the true preacher. He never seems to speak an unsuitable word. He appears able to measure the peculiar need of his audience at a glance, and his speech is always seasoned with salt. Among the illustrations of this priceless quality are his varying accounts of his conversion, his tone being quite different when he addresses on that subject a Roman official in Cæsarea from that he has adopted in his defense before a Jewish audience in Jerusalem; the skillful plan of his argument before the Sanhedrin; his speaking just the right word at the right moment to the ship's master, with a view to the safety of the voyagers; his discreet manner of handling

the subject of slavery in the Epistle to Philemon; and lastly, his frequent apt quotations in his epistles, where "he falls back on ground that is common to himself and those whom he wishes to persuade." The chief illustrations of his tact in his sermons appear in the discourse in Athens, and in that in Lystra, where he approaches the gospel from the one point of view whence he can hope to carry his hearers with him. The evidence is ample that he never loses a point of advantage through a want of this all-important form of common sense which ever serves as a sort of prophetic insight in its happy possessor.

Next to the want of consecration, and of the sympathy of which we have spoken, the lack of tact is doubtless responsible for more feebleness in the pulpit than any other one limitation. Many a preacher is mourning because his words are as blunted arrows, unconscious of the fact that his failures are chiefly due to his bungling way of approaching those to whom he ministers. He smiles when he should weep, he is solemn at the wrong moment; he is severe toward the sensitive, and lenient toward the utterly perverse. His themes are often ill-chosen. He shocks his best friends by his unhappy speeches, until his efforts are dreaded by those who have had a dire

experience of his failing. Are there not many tactless preachers? Is not the absence of tact the fly that spoils the richest ointment of their equipment? Tact—it is the John the Baptist of the preacher's eloquence.

Still further, St. Paul is characterized by *immense earnestness.* Says Dr. W. M. Taylor: "If ever man was in earnest, he was in earnest. Everything about him was intense. Festus might sneer at him as 'mad,' and his Corinthian antagonists might despise him as 'beside himself,' but his was the madness of a holy and intelligent zeal, the insanity of a benevolent and healthy enthusiasm."[1] "Always and overwhelmingly in earnest" is the comment of Farrar. His zeal is pronounced. We feel as we listen to him that here indeed is one who regards himself as a dying man preaching to dying men. Possibly he may never come this way again; hence he must concentrate all the energy of his being on the present effort. He does nothing by halves. His work in presenting truth is never slipshod. We wonder at the force in him. It seems superhuman. It is enthusiasm, inspired by enormous faith in the efficacy of the Cross.

We must next glance at the apostle's *moral*

[1] *Paul the Missionary.*

courage. It has been questioned whether he possessed much of what we term physical courage. His expression, "I die daily," the tone of his rehearsal of his remarkable hardships, his account of his trepidation in Macedonia,—"without were fightings, within were fears" (2 Cor. 7: 5),—are among the supposed evidences of his lack of the sort of courage we look for in the athlete or soldier. But if he did not ignore pain, if he instinctively shrank from physical peril, certainly his sublime moral courage held him sternly to the path of duty, at whatever cost of danger, and ranked him among the heroes of the ages. It would be easy to multiply illustrations of this quality, but we must confine attention to the exhibitions of it in the line of his preaching. He is constantly preaching to unfriendly audiences. Without hesitation he repeatedly speaks for the Cross in the face of popular contempt. See him "alone" in Athens, for instance, preaching Christ before haughty scoffers. But the experience is repeated in well-nigh every place he visits. Not once but a hundred times does he reveal that highest form of courage which consists in defending the truth where it is unpopular. Such, though in a less degree, was the courage of preachers like Huss,

and Wyclif, and Savonarola and George Fox. No age has altogether lacked men who have dared much in defense of right and truth. The world needs men of that stamp now.

Finally, we must touch upon the *cheerfulness* of St. Paul—a valuable trait in the preacher always, as it is a quality we have a right to expect in every child of grace. The apostle may have lacked humor, as Dr. Howson says[1]; but he certainly abounded in cheerfulness. He had his dark days, but always the clouds passed, and the sun of hope rose brighter than before, making his path glorious. We must regard the quality in him as a fruit of grace, rather than as a natural gift. If Christ had never claimed him we believe that his course would have ended in a night of sullen gloom and despair. As it was, the tone of good cheer in him became firmer, more gladsome, as the years sped. The indications of this are numerous. He is able to sing in the Philippian dungeon (Acts 16: 25); he speaks of "overflowing with joy" in affliction (2 Cor. 7: 4); he begs the Ephesians not to faint at his tribulations (Eph. 3:13); he writes in a happy strain to Philemon; the tone of his Epistle to the Colossians is most sanguine; his sermons all

[1] *The Character of St. Paul.*

breathe hopefulness, triumph, joyousness. Most striking of all, this cheerfulness of spirit increases toward the end, and the happiest words proceed from his prison,—nay, while he is under the growing shadow of his martyrdom. From his first Roman captivity he writes words like these: "I thank my God upon all my remembrance of you" (Phil. 1: 3); "If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, fulfill ye my joy" (Phil. 2: 1); "I joy and rejoice with you all: and in the same manner do ye also joy, and rejoice with me" (Phil. 2: 18); "Finally, my brethren, rejoice in the Lord" (Phil. 3: 1); "Rejoice in the Lord alway: again I will say, Rejoice" (Phil. 4: 4). And we have all noticed the note of triumph in the epistles to Timothy, the sweetest at the last, which is well indicated in the joyous declaration: "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness" (2 Tim. 4: 7, 8). Never, indeed, was there a better example of what faith in Jesus can do to keep a man sweet and happy. Nothing in earth or hell can crush so complete a believer.

Yea, "faithfulness can feed on suffering, and knows no disappointment." When, therefore, the preacher of these days of scant faith is depressed by worldliness and indifference, and inclined to deep melancholy by the vast suffering that is in the world, let him look to St. Paul, and his trials, and his cheerful heart, and let him, too, as at a new Market of Appius and Three Taverns, thank God and take courage.

On the whole, shall we not term him the emperor of the Christian pulpit—this peerless preacher, of whom in an infinitely larger sense than of Wesley it could be said that the whole world was, and is, his parish?

ST. PAUL THE MISSIONARY

And if the way seems rough, I only clasp
The Hand that leads me, with a firmer grasp.
—*Annie C. Lynch.*

These are the two great types of strength which fill the earth—the Cæsars and Napoleons claiming the earth for themselves, and subduing it to their proud wills—the Pauls and Bonifaces and Xaviers and Eliots and Livingstones, claiming the earth for holiness, and subduing it to the will of God. . . . Our own dear faith has never, since she stood tiptoe with St. Paul upon the shore of Troas, ready to cross over into Europe, has never since then stood so ready for her work, "with loins girt up to run around the earth."—*Phillips Brooks.*

Yea, making it my aim so to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation.—*Romans 15 : 20.*

IV

ST. PAUL THE MISSIONARY

We are now more particularly to view St. Paul as the man of action. We are to study him as the explorer of new regions, and the founder of churches. Here we face the leading feature of his character and life work; for above all else he was a Christian missionary. Of all the modern forms of Christian service, indeed, that of the foreign missionary corresponds most closely to the main business of the leading apostle. The young man or woman of our time who would follow most closely in the steps of St. Paul must choose the calling of the foreign missionary.

Every other phase of the apostle's life was subordinate to this. Are we interested in his work in Damascus, in Jerusalem, in Antioch? It is to be looked on as preparatory to his work in Asia and Europe. Do we find him communing and consulting with other leaders of the apostolic Church—as at the Council of Jerusalem? Such

association is not to be understood save in the light thrown upon it by his missionary activities. Are we interested in his epistles, would we study his system of teaching? We must bear in mind that the primary aim of these undying letters was to instruct those who had been recently converted under his missionary preaching, or to strengthen churches in the line of his missionary travels. None of his epistles are directed to home churches, like Jerusalem or Antioch. They all are to believers on Asiatic or European soil. Do we find rich spiritual profit in regarding the apostle as a man of study and prayer? We must remember that his intellect and piety were devoted chiefly to the furtherance of his missionary projects. As in securing a true photograph of a man's person you must have his face and not an inferior member of his body in the foreground, so in gaining a judgment concerning the character of St. Paul you must, in order to avoid a distorted and false picture of him, keep his missionary aim and work in the center of your field of vision.

His peculiar natural qualifications for the work of a missionary were various and important. His double citizenship, to which allusion has already been made, gave him a peculiar fitness

for carrying the gospel into regions dotted over with Jewish synagogues, but under the control of the Roman government. Then, too, his knowledge of the Greek tongue, and his fine intellect, gave him access to every important circle in the empire; for Greek was to the civilized world of his day what French is to Europe in ours. Furthermore, he was one of those rare men in whom both the speculative and the active temperaments are largely developed. He was by nature both a thinker and a man of affairs. Ordinarily the man of deep reflection, the man who is able to add most largely to the world's wealth of ideas, is poorly equipped for taking the lead in great practical undertakings; and on the other hand, the great men of practical enterprise are seldom preëminently great as thinkers. For instance, how difficult it would be to think of Tennyson or Carlyle as successful leaders in the British Parliament, or to think of great administrators or captains like Peabody or General Grant as distinguished in poetry or philosophy. But the ideal missionary will be strong on both these lines. He will be powerful in the sphere of meditation and reflection, and he will be equally great as the man of quick, accurate decision, and sharp, decisive action,—for mission-

ary fields, like battlefields, are always places for wise generalship. Now St. Paul was neither a bookworm nor a mere instrument to execute other men's ideas. He was forceful in both thought and affairs. His modern counterparts in this regard are, of course, men of the type of Adoniram Judson, or Alexander Duff, or Coleridge Patteson.

But still further, he had what has been termed the pioneer spirit, a genius for penetrating into unworked fields, at whatever cost of hardship or suffering. This must ever be regarded as the most striking natural element of the person who may be styled "a born missionary." Without the attachment of a distinct spiritual purpose it is the trait that forms the basis of character of the great explorer,—like Columbus, or Hudson, or Sir John Franklin, or Nansen; or of the great adventurer, like Sir Francis Drake, or Captain Cook, or Daniel Boone. Some men cannot live in wide separation from friends and home comforts. They are depressed by the solitude, and prostrated by the sense of danger, in wild, untrodden regions. The process of "roughing it" in districts remote from the place of their nativity unnerves and debilitates them. Such men, whatever their qualifications in other respects, are not

marked by nature for the calling of the missionary. But St. Paul was a born pioneer, and thus far was a born missionary. He has been in this respect happily compared to Dr. Livingstone. The words of Dr. Stalker deserve quoting here: "In modern times no missionary has had this consecrated spirit of adventure in the same degree as our lamented hero, David Livingstone. When he first went to Africa he found the missionaries clustered in the south of the continent, just within the fringe of heathenism; they had their houses and gardens, their families, their small congregations of natives; and they were content. But he moved at once away beyond the rest into the heart of heathenism, and dreams of more distant regions never ceased to haunt him, till at length he commenced his extraordinary tramps over thousands of miles where no missionary had ever been before; and when death overtook him he was still pressing forward. Paul's was a nature of the same stamp, full of courage and adventure. The unknown in the distance, instead of dismaying him, drew him on."[1] Modern missions present many illustrations of this fundamental natural trait of the true missionary. Eliot, Brainerd, Paton, and Dr.

[1] *Life of St. Paul*, p. 112.

Good, are names that will occur to every student of latter-day Christian missions.

It must be added to the statement of these natural qualifications of the apostle for his missionary enterprises that he believed in a missionary Christ. To him God was the Sovereign of the whole earth. Christ died, according to his thinking, not for a church or a class, but for the world. He saw that the gospel was to be preached to the Jew first, but also to the Greek —that is, to the entire non-Jewish world. Without doubt he was aware of the words of the Lord, "The field is the world" (Matt. 13: 38), "Go ye therefore, and make disciples of all the nations" (Matt. 28: 19). Having accepted the truth of the divinity of Christ, and the design of the atonement, his broad and logical mind recognized clearly that it would be an insult to divine grace practically to limit the gospel to a particular section. If, then, the gospel was for the entire earth, he as a man of burning zeal and courage must needs do his full share, whatever it chance to be, to carry it abroad.

It is true that the Holy Ghost appointed St. Paul to his work as a missionary. But we hold that the Spirit of God chose him thus because he was the right man for the work to be done. The

Holy Spirit, we believe, never calls men arbitrarily into any field of action. There are young men about us who may have been called by the Holy Spirit to missionary endeavor; but it is safe to conclude that the call is not his that is imagined to be so by one who has no striking aptitude for the missionary's peculiar work. May we venture to suggest certain natural qualifications without which, with possibly rare exceptions, no man should become a foreign missionary in our generation? Among them are a sound physical constitution, a certain facility in linguistic study, a degree of fondness for teaching, a measure of social independence, inborn unselfishness, and the humanitarian temper. These qualities are fundamental. Apparently St. Paul possessed them all.

Let us attempt to gain a bird's-eye view of the apostle's missionary activities, to discover what they involved to him, and to apprehend their main results. The apostle himself speaks of missionary labors, which must have been quite prolonged, in Syria and Cilicia (Gal. 1: 21). Then St. Luke in The Acts presents an account, with more or less detail, of three missionary tours of the apostle, together with the account of a journey made by him, while a prisoner, from

Palestine to Italy. In addition to these, scholars are mainly agreed that during a period of two or three years intervening between a first and second imprisonment in Rome he made a final missionary tour, unrecorded in The Acts, in which he visited, and labored in, at least Asia, Crete, Macedonia and Achaia.[1] The second of these tours of The Acts appears to have been the most fruitful. Stalker refers to it as a journey "perhaps the most momentous recorded in the annals of the human race."[2] The record by St. Luke of these important missionary labors appears in Acts 13: 1 to 21: 15.

Perhaps it was in the year of our Lord 46 when St. Paul, Barnabas, and Mark, started forth from Antioch on the apostle's first formal gospel tour toward the west. They proceeded to Seleucia, the seaport of Antioch, and thence sailed to the island of Cyprus. They preached in the synagogue in Salamis, at the eastern end of the island, and thence proceeded, probably preaching as they went, to the town of Paphos, at the island's western extremity. Thence they crossed to the mainland, into the province of Pamphylia, and came to the town of Perga,

[1] The genuineness of the *Pastoral Epistles* depends on such a tour.
[2] *Life of St. Paul.*

where Mark deserted his principals and returned to Jerusalem. Thence the two missionaries went to Antioch of Pisidia, where St. Paul preached his first missionary sermon of which we have any account. After leaving Antioch they labored in Iconium, and afterwards preached in turn in Lystra and Derbe. From Derbe the missionaries retraced their steps, going to Lystra, to Iconium, to Antioch, to Perga. Thence they went to Attalia, whence they sailed to Antioch in Syria, their starting point. The journey had occupied probably not less than three years, and the travelers had covered approximately fifteen hundred miles, about one-half on land and one-half on water. According to recent scholarship, which I accept, Antioch of Pisidia, Iconium, Lystra, and Derbe, mark the points of the "churches in Galatia" to which the Epistle to the Galatians was afterwards directed.[1]

The second journey began a year or two later, about the year 50. On this tour St. Paul was accompanied by Silas of Jerusalem. The missionaries started from Antioch in Syria, where the first tour began, and proceeded overland into Asia Minor, visiting on their way

[1] See Ramsay's *St. Paul the Traveler and the Roman Citizen.* So also Bacon. Also (formerly) Weizsäcker, Hausrath, etc.

the churches already founded in Syria and Cilicia—the latter St. Paul's native province. Thence they came to Derbe, and then to Lystra. In the latter place the apostle discovered Timothy, thereafter his faithful coworker. Doubtless on his way he revisited Antioch and Iconium, though we are not expressly told that such was the case; and being supernaturally directed not to labor in the provinces of Asia and Bithynia, he and his companions came to Troas, on the Ægean Sea, over against what is now southeastern Turkey. From that point they crossed over into Europe,—the most momentous act, outside the earthly life of our Lord, in all Christian history. They founded a church in Philippi, and then proceeding to Thessalonica they founded a church there. Then they labored for a time, successfully, in Berœa. Next, leaving Silas and Timothy in Berœa, St. Paul went alone to Athens, where he appears to have accomplished little in the way of direct results, though we could ill spare the great sermon the visit occasioned. From Athens the apostle went to Corinth, where he founded a church, and where he remained in most profitable work for a year and a half. While here he probably wrote his first two epistles, the first and second missives

to the Thessalonians. From Corinth he proceeded to the capital of the province of Asia, the great city of Ephesus, where, however, he did not attempt a prolonged work. Promising his hearers there to return to them, he sailed thence to Cæsarea, and from Cæsarea he returned to the starting point, Antioch. He had covered a distance of somewhat more than two thousand miles,[1] and occupied a period of perhaps two and a half years.

The third gospel journey began, according to my reckoning, in the year 54. The apostle proceeded overland from Antioch through the southern tier of provinces in Asia Minor until he came to Ephesus, where he tarried three years, and where the most important part of the work of the journey was accomplished. We must date the Epistle to the Romans, and those to the Corinthians, from about this period. His work in Ephesus ended, the apostle proceeded into Macedonia, and thence into Greece. From the city of Philippi he sailed back across the Ægean to Troas, where he preached, and whence he started on his journey homeward. We regard the sketch of this gospel tour as ending

[1] Professor Gilbert estimates the distance as twenty-five hundred miles.—*Student's Life of Paul*, p. 135.

with the account of his arrival in Jerusalem. The time required for the events of the journey could hardly have been less than four years. The distance traveled may be roughly estimated as two thousand miles, partly on land and partly on water.

I pass by in this description the details of the apostle's long voyage in captivity to Italy, with its manifold perils and adventures including its shipwreck; and we shall not enter the field of conjecture concerning the fourth missionary journey, of which St. Luke tells us nothing. If we reckon the voyage to Rome as being two thousand miles, and if we reckon the undescribed tour as being fifteen hundred miles in length, then we conclude that this matchless missionary traveled in the course of his missionary undertakings, together with his journey as a prisoner, not less than nine thousand miles, by land and by sea. The time from the beginning of the first to the close of the third journey I judge to have been about twelve years. From the beginning of his missionary career until his death was a period of about twenty years, assuming that he received his crown in A. D. 67 or 68.

Nine or ten thousand miles of travel during twenty years does not sound very formidable to

the seasoned traveler of these days of ocean palaces and transcontinental express trains; but in trying to present to our minds the difficulties and discomforts of St. Paul's journeyings, we must bear in mind how different were the conditions of travel in the Roman Empire of the first century from those with which we are familiar. Probably the main highways—the large arteries of commerce and travel—were good, for the Romans were excellent road builders. But the rivers were imperfectly bridged, and often were to be crossed only by fording. There were beasts of prey in the forests that have since disappeared from those regions. The mountain passes were infested with brigands. All travelers in Asia Minor for centuries have complained of the excessive summer heat, the intolerable dust, and the pestiferous stinging insects. And what we term "hotel accommodations" along the great roads must have been, according to our notion, exceedingly primitive, where they were not altogether wanting. Travelers must have been constantly in danger of suffering from hunger. Add to all this the fact that the apostle must have gone about from town to town almost entirely on foot, and consider also the inferior methods of navigation in his time, long before

the use of the chart and mariner's compass, and we may begin to get a faint impression of the meaning of the nine or ten thousand miles of the apostle's travels over land and sea.

We have been considering first century travel in its most favorable light. It would seem to be difficult enough for one who met only good will from his brother beings along the way. But we know that St. Paul found his worst difficulties in travel in the form of human hostility. In nearly every place in which he preached he sooner or later met with intense opposition. Again and again Jews and pagans fell upon him with virulent hatred, and dogged him with deadly persecution. Now he was driven ignominiously out of a city; now he was hounded by the oriental mob, as by the "wild beasts" at Ephesus; now he was stoned, and dragged half dead over the rough ground, as at Lystra; now he was beaten by Roman lictors, as at Philippi, or by the officials of the synagogue; now he was assailed by ungodly tradesmen like Demetrius, whose craft was endangered by his pure teaching; now he was met with cynical contempt or laughter, as in Athens; now he was cast into a loathsome prison cell. The most of his hardships during these journeys St. Luke passes over in silence, since

the historian aims to magnify the grace of God rather than to win sympathy for his hero; and the apostle in his own writings only once fully lifts the veil from the appalling list of his sufferings as a missionary of the Cross. To begin to get a full appreciation of the hardships he met with as a missionary we must read his words in the Second Epistle to the Corinthians: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (2 Cor. 11: 24–26). Passing over all other forms of suffering here mentioned, consider the fact that he received a Jewish scourging five times, and a Roman scourging three times. One Roman scourging was enough to constitute a man a martyr. The victims of Jewish scourgings not infrequently died under the infliction on the bare back of the thirty-nine cruel lashes of the twisted six strands of leather

in the hands of the muscular *chazzan* of the synagogue.

Yet all these sufferings were lightly borne by the great apostle. So great was his spiritual exaltation that he seems almost to have been oblivious of his sufferings when he experienced them, and he refers to them afterwards with joy rather than with shame. We recall Tertullian's words, "The leg feels nothing in the stocks when the soul is in heaven." And truly remarks Dr. Farrar, "A much lower exaltation than that of the apostle would rob anguish of half its sting." What a lesson for all Christian sufferers in the gentle, sweet spirit of this apostle! Shall we servants of God have the face to complain of our treatment, in this luxurious age, when we contrast our little sufferings with those of St. Paul?

We must briefly touch upon the results of St. Paul's missionary enterprises. Of course he won many converts. How many is a matter of conjecture. Renan thinks they were not more than one thousand altogether. Probably that view is far too conservative. But the most of us would think it glory enough to be able to win one thousand men for Christ in a lifetime. But the supreme glory of St. Paul's work was that its fruits lasted after his departure. He was a founder of

churches. Many of these continued in power for centuries. We classify them as follows: First, those indicated in The Acts as organized by him. Among these are the churches in Galatia,—Antioch, Iconium, Lystra, and Derbe,—and those of Philippi, Thessalonica, Berœa, Corinth, and Ephesus. "He founded no church in Athens, but there—it may be under the fostering charge of the converted Areopagite—a church grew up. In the next century it furnished to the cause of Christianity its martyr bishops and its eloquent apologists." So says Dr. Farrar;[1] but we think the Athenian church is to be ascribed, at least indirectly, to the influence of the apostle. Second, the churches with which we know St. Paul was connected, judging from his epistles, and which we must regard as in some sense arising from his labors. The church in Colossæ and the churches in Crete are illustrations. Third, the churches referred to elsewhere in the New Testament than in The Acts or the Pauline letters, but which we have reason to ascribe directly or indirectly to his efforts. For instance, the seven churches of the Apocalypse. Dr. Ramsay thinks, and with good reason as we judge, that these seven churches sprang into being as a fruit of the apostle's three

[1] *The Life and Work of St. Paul.*

years' labor in Ephesus.[1] Fourth, churches founded by the apostle of which we have no record. That there were churches of this class we are certain. He did foundation work,—for instance, in Syria and Cilicia,—which is described to us only in the most general terms. It deserves notice that, generally speaking, the Pauline churches were established on the great lines of communication in the empire and at strategic points; and therefore they were adapted to be lights on a hill, throwing their gracious beams far and wide. An important lesson is here for all pioneers in gospel work.

In general terms it may be said that the great result of St. Paul's missionary labors was the final establishment of Gentile Christianity. For a time it was a question whether Christianity was to be regarded as a branch of Judaism, with its narrow sectionalism, and hedged about with an enslaving ceremonialism, or whether it was to spread out broadly as the universal world religion. St. Paul stood for the broader conception of our holy faith. The battle was fiercely waged between him and the Judaizing Christians, but he won the day; and the chief factor in establishing his victory was the practical fruitage of his

[1] *St. Paul, the Traveler and the Roman Citizen.*

missions in the heart of the Roman world. As under his influence church after church sprang into being out of non-Jewish materials, the logic of events gradually proved too much for Jewish superstition and narrowness as controlling elements in the Church of the universal Redeemer.

The results of St. Paul's missions are of vital interest to us. We of the western world owe an incalculable debt of gratitude to him for carrying the gospel into Europe. What if St. Paul had traveled with the gospel toward the East instead of toward the West? What if on the shore of the Ægean he had disobeyed the invitation of the man from Macedonia? You and I might in that event at this hour be prostrate before images of Buddha, or be burning incense to the shade of Confucius; or worse still, we might be painted savages, like the aboriginal Scots and Angles. In that event China and India might now be sending Christian missionaries to us, instead of our sending ambassadors of the Cross to them. "Providence conferred on Europe a blessed priority, and the fate of our continent was decided when St. Paul crossed the Ægean." In view, therefore, of this undeniable fact how powerfully gratitude to God for the Christian

salt that has healed the streams of the history of western civilization should impel us in our turn to send the glorious gospel to the spiritually destitute in distant lands!

Indeed, not the least of the blessings enjoyed by the Church at this hour, which Christians may thank God for, is the missionary spirit Christ's people have learned from St. Paul. When toward the close of the last century the beginning of a missionary revival arose in the churches of England and America, the movement was simply a return to first principles. It was a new recognition of the meaning of St. Paul's work viewed in the light of the universality of the spirit of Jesus. Because we believe in Christ we believe in St. Paul; and because we believe in St. Paul we believe in Christian missions; and because we believe in missions woe to us if we do not give, every one of us, thought, sympathy, prayer, and practical help, to the gospel agencies of the kingdom of God in every land! Under God it is due to St. Paul that the Church of the everlasting Jehovah

"Like a mighty army"

is moving, gradually but invincibly, against the ignorance, unbelief, and sin, of the world's heathenism.

ST. PAUL THE PASTOR

L. of C.

In his duty prompt at every call,
He watch'd, and wept, and felt, and pray'd for all.
—*Goldsmith.*

Happy the faithful pastor, who, in his flesh, perpetuates Thy sacrifice and Thy conflict! While he struggles and groans, I see him in my visions, hidden in Thy bosom, as on the day of the funeral banquet him whom Thou lovedst.—*Vinet.*

And I will most gladly spend and be spent for your souls.—*2 Cor. 12 : 15.*

V

ST. PAUL THE PASTOR

We proceed to view the apostle as a Christian pastor—to inquire in what spirit and manner he discharged the duty of practical oversight of the churches to which he was officially related.

The distinction between pastoral work and preaching is practical and popular rather than logical; but nevertheless it is sufficiently clear to warrant separate treatment of the two functions in a study of a career so rich in activity as that of St. Paul. We often hear the expression, concerning a clergyman, "He is a good preacher, but a poor pastor," or the reverse; and occasionally, "He is able both as preacher and pastor;" and it is this sense of the term pastor that we are here to employ. It is that phase of the apostle's service we are to consider that is indicated, for example, when St. Luke tells us of St. Paul and his companion that at the close of the first missionary tour they returned to Lystra, Iconium, and Antioch, "confirming the souls of the disciples,

exhorting them to continue in the faith" (Acts 14: 22); or when he quotes St. Paul's suggestion at the beginning of the second tour: "Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare" (Acts 15: 36). Texts like these introduce us to what may be termed, perhaps rather loosely, *the pastoral work of St. Paul.*

Of the apostle's genius for organization I have already spoken; and hence, to avoid repetition, I shall not speak of that quality in the present connection. There remain to be considered the apostle's views concerning the pastoral function; his relation to his brother ministers; his management of church finances; his attitude toward the sacraments; his ideas concerning church discipline; his practice of pastoral visitation; and his practical dealing with various classes of weak or troubled believers. The thoughtful consideration of topics like these must be of vast and permanent interest not only to officials of Christian churches, but also to Christians in general.

It is the infinite good fortune of the Church of Christ that St. Paul has left on record, in the pastoral epistles, his own views concerning the well-equipped pastor and his tasks; and we

feel sure that this body of teaching corresponds to the writer's own character and habits as a pastor,—that the best of pastors reveals himself in his instruction concerning the ideal pastor. What, then, are the leading qualities of the faithful pastor, according to the letters to Timothy and that to Titus?

He must, in the first place, be wholly loyal to Christ. That is assumed throughout. If he be true he will be "a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine" (1 Tim. 4: 6). He should grow in Christlikeness,—"be strengthened in the grace that is in Christ Jesus" (2 Tim. 2: 1). He must believe on that Person whom the apostle has adored. The under shepherd the apostle instructs is a "true child after a common faith" (Titus 1: 4). Christ must have absolute dominion in the heart of the true pastor. Next, the pastor should possess strength of character. He should be what we term "a strong man." This involves a comprehensive knowledge of the Scriptures. The man who is strong as a pastor will "give diligence to present" himself "approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (2 Tim. 2: 15). He will not confuse

human trivialities with the solemn instruction of Scripture. He will "shun profane babblings" (2 Tim. 2: 16). He will be built on too vast a scale to bother over the mythical in Christian history or waste time over matters of insignificant moment; he will not "give heed to fables and endless genealogies" (1 Tim. 1: 3, 4). As he advances in spiritual knowledge he will grow far above the spirit of pettiness—a fault that has proved a snare to thousands in pastoral work. Again, the pastor of whom St. Paul approves must be exemplary in domestic and neighborhood relations. He must be a model of peace in his home and community; his deportment toward women must be strictly dignified and pure; he must rule his own children well; he must be of a genial hospitality; he must be generous and open-handed; and he must keep his personal character in every respect above suspicion (1 Tim. 3: 1-7; Titus 1: 6-8). Then, furthermore, the pastor who understands his place must uphold dignity and reverence in public worship. He will instruct men to pray "lifting up holy hands, without wrath and disputing" (1 Tim. 2: 8-12). He will refuse to permit irregular or questionable proceedings in Christian assemblies over which he presides.

In other words he will himself be solemnized in church or chapel by the knowledge that "the Lord is in his holy temple" (Ps. 11: 4); and with that spirit flippancy and sensational speech are clearly inconsistent. Still further, the ideal pastor will be a man of wise courage and honest though tactful plainness of speech. It is a pastor speaking to a pastor who manfully declares, "God gave us not a spirit of fearfulness" (2 Tim. 1: 7). There are times when the consecrated pastor will "reprove, rebuke, exhort" (2 Tim. 4: 2). Considering a certain class—"unruly men, vain talkers and deceivers" (Titus 1: 10)—a class Ian Maclaren has called "church mutineers"—there are times when the strong pastor must needs "reprove them sharply" (Titus 1: 13). Admitting that this duty is to be discharged advisedly and tactfully, we must yet allow that there is sometimes occasion in the pastor for righteous indignation vigorously expressed. Finally, the pastor who is approved of God will be strictly impartial as between different classes, socially considered. Pastor Timothy is told that they are false shepherds who suppose that "godliness is a way of gain" (1 Tim. 6: 5), and he is instructed to "charge them that are rich in this present world, that they be not high-

minded" (1 Tim. 6: 17). If he and other pastors are the true servants of Jesus Christ, they will not cringe before wealth or social position. Yet they are not to assume, on the other hand, that wealth and rank necessarily involve enmity to God. The correct attitude of the spiritual guide is not opposition to any class, but a kindly impartiality.

These are among the principles set forth by the apostle in the pastoral epistles for the guidance of the preacher in pastoral service; and their enunciation clearly throws light on the author's own character. There never was a more subjective writer than St. Paul; never was it easier than with his words to measure a man by the product of his pen. And how much in these three letters needs to be taken to heart by the Christian pastors of our own time!

The foregoing has prepared us to consider what the apostle was as a pastor, as shown by St. Luke's record of his pastoral career, and by the tone of his pastoral counsels indicated in the epistles other than the three of which we have spoken.

It is doubtless correct to classify with the pastoral duties of a Christian minister those obligations and services which he owes to his brethren

of the ministry. Therefore it pertains to our subject to inquire concerning St. Paul's relation to his fellow-ministers. We discover three leading facts as to that relation. First, the apostle was never abjectly subject to the methods and views of brother ministers. St. Peter, for instance, has preceded him in the apostolic order; yet St. Paul never appears to have regarded him as occupying an official position superior to his own. On the contrary, in view of his independent call to his office, his originality of mind, and his special department of work, he not only refused to attribute infallibility to St. Peter, but he reserved the right to call in question the wisdom and even the moral correctness, on occasion, of that apostle. On at least one occasion he "resisted" his fellow "to the face" (Gal. 2: 11). We are not to understand by this that any lack of kindly considerateness or gracious courtesy characterized our apostle ever in his bearing toward St. Peter, or toward the other apostles, but simply that he did his own thinking, and that, with no disrespect for others, he regarded no man as his lord, save Jesus only. Second, it appears that the apostle demanded a high ideal of moral qualities, particularly of courage, in his fellow-ministers, as is shown in his treatment of John Mark at the begin-

ning of the second missionary journey. He had scant patience with chicken-heartedness, or spiritual effeminacy, in fellow-laborers in Christ's vineyard. And third, he had respect for the authority of the Church as a centralized body. He was no exponent of independency. He and Barnabas accepted official indorsement from the Church at large acting through the three leading apostles, Peter, James, and John. He took part in the proceedings of the so-called Jerusalem Council, and he respected its deliverance. On his journey, following that convention, to the cities of Asia Minor he "delivered them the decrees for to keep, which had been ordained of the apostles and elders that were at Jerusalem" (Acts 16: 4). From all of which we see that the apostle was as free from the prelatical spirit, on the one hand, as he was from that of the separatist, on the other. We cannot conceive of such a mind cribbed and cabined in the office of a parish priest of the Church of Rome; nor can we think of so human and affectionate a nature working for Christ apart from the official sanction of an organized company of believers.

But it is not my purpose to discuss here mooted questions of church government. Nor may I enlarge upon the lessons suggested by St. Paul's

bearing toward his brethren in the ministry, for the guidance of Christian clergymen of our time in corresponding relations. Such lessons are, however, unmistakable and valuable.

We next approach the topic of the apostle's relation to church finances. In addition to the references to this matter in The Acts we find more or less extended accounts of his dealing with beneficence in several of his epistles,—for instance, in 1 Cor. 16, 2 Cor. 9 and Romans 15. St. Paul believed that the pastor of a church was entitled to temporal support from the people to whom he ministered. He compares his work to that of the soldier. Both are entitled to be paid for their labor. "What soldier ever serveth at his own charges?" he asks of the Corinthians. Further on he adds, "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?" (1 Cor. 9: 7–14). Support from the Church is the pastor's right. In one case, at least, the apostle accepted such support. He acknowledges to the Philippians their contributions to supply his need: "For even in Thessalonica ye sent once and again unto my need" (Phil. 4: 16). Sometimes he refused such support. He reminds the Corinthians that in their case he had not used "to the full" his "right in

the gospel" since when among them he had "used none of these things" (1 Cor. 9: 15). Invariably, whether funds contributed by his converts and intrusted to his care were intended for him or for others, he revealed an absolute unselfishness; and his principal acts in relation to church funds seem to have concerned contributions for the assistance of indigent believers in whom he was interested.

We note the following leading features of St. Paul as a church financier. He exercised what we may call a *holy adroitness* in employing the benevolent spirit in one center as a fulcrum to move the hearts and purses of believers elsewhere. Thus he informs the Church of Corinth that he is boasting of the beneficence of that church to the Christians of Macedonia. "I glory on your behalf," he says, "to them of Macedonia" (2 Cor. 9: 2). His laudable aim is plainly twofold. He intends to awaken the generosity of the believers in Macedonia, and he desires a deepening of the same spirit where it has already had a noble exercise. Herein is holy common sense. We discover, also, in the apostle, a *consecrated thrift.* In advising the churches of Galatia and Corinth concerning the manner of their offerings he urges them to make their con-

tributions weekly, so that the aggregates will be likely to be augmented; and on Sundays, the days when Christians are likely to be most in the mood of giving; and without excepting any from the obligation to give; and to have the totals ready on his arrival, to avoid a hurry and scramble for a respectable amount after his coming (1 Cor. 16: 1–4). Here are foresight, economy, prudence—for the sake of Christ's poor; in other words, consecrated thrift,—thrift laid on God's altar. And we find in the apostle a *businesslike method* in handling church funds, in that he appears invariably to have required the assistance of others, and these not named by himself, in holding money offerings, and in the auditing of his accounts with the churches. "Whomsoever ye shall approve by letters," he writes to the Corinthians, "them will I send to carry your bounty unto Jerusalem" (1 Cor. 16: 3). Hence, conscious as he was of his own integrity, he had enough practical wisdom to take precautions lest some shallow-brained or malicious critic might arise to charge him with misusing the offerings of his churches. He kept himself, with marked caution, above suspicion. He did not, in this regard, suffer his good to be evil spoken of.

I have recently heard from a business man the remark concerning a clergyman: "He has good ideas of business—for a minister!" Such a remark could not have been made if all pastors had been as discreet, thrifty and wise in their relation to money matters as the apostle Paul. And we must add, that if all pastors were as faithful as St. Paul was in urging upon their people the duty and privilege of giving, there would be fewer burdensome church debts, and fewer piteous accounts of paralyzing deficiencies in the treasuries of our missionary societies.

The attitude of the apostle toward the *sacraments* deserves remark in this connection. He himself on a few occasions baptized his converts, for instance—as is probable—the jailer of Philippi and the members of his household, and the disciples of John in Ephesus; though the nature of his work as chiefly a pioneer forbade his frequent administration of the rite. He tells us that he baptized only a few individuals in Corinth, though he spent months in that city (1 Cor. 1: 14–16). But he regarded baptism as the sign of entrance into church membership, as is clear from his remarks: "In one Spirit were we all baptized into one body" (1 Cor. 12: 13), and "as many of you as were baptized into Christ

did put on Christ" (Gal. 3: 27). The Lord's Supper he regarded as of great value, since the rite was founded by our Lord, both as a memorial of Christ and as a communion with fellow-believers and with the Lord (1 Cor. 11: 23–25; 10: 16). Whenever he speaks of this sacrament he does so, as Professor Adeney has said, "with peculiar reverence." [1]

In the present connection, also, I may speak of the apostle's practice and teaching with relation to *church discipline.* The one clear illustration of discipline exercised by the apostle against an unworthy church member is the case of the offender in Corinth. The offense of this individual had been exceedingly shameful, and apparently committed unblushingly (1 Cor. 5: 1). St. Paul instituted severe measures against him, with the twofold object of saving the man's soul, and of protecting his church against reproach (1 Cor. 5: 3–5). The end justified the action; for evidently its object became repentant, and the apostle afterwards urged that he be forgiven, kindly treated, and even loved (2 Cor. 2). The following principles governing discipline are inferable from the apostle's action in this instance, and the tone of his teaching generally:

[1] *Theology of the New Testament*, p. 211.

First, severe action, even to the point of excommunication, is sometimes demanded of a church toward an offending member. A church is not to tolerate within its ranks a brother who is deliberately and continuously "a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner" (1 Cor. 5: 11). There are times when a church is to "purge out the old leaven" (1 Cor. 5:7). Christians are not to be "unequally yoked with unbelievers" (2 Cor. 6:14). Yet, second, the love principle, not vindictiveness, is ever to be the basis of discipline. And third, the principal aim of such action should always be to secure the offender's recovery, — "that the spirit may be saved" (1 Cor. 5:4). When the suspended or excommunicated brother truly reveals the fruits of repentance then the church should "forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow" (2 Cor. 2:7).

My revered teacher, Prof. A. A. Hodge, was accustomed to warn his students to resort to discipline rarely during their pastorates, and, whenever extreme cases demanded such action, to exercise it with extreme caution, and in the kindest and most prayerful spirit. Judicious ad-

vice; and in what perfect harmony with St. Paul's spirit and method!

Pastoral visitation, as a feature of the pastor's task, finds warrant in the example of St. Paul. He reminds the elders of Ephesus at Miletus that during his sojourn in their midst he had taught them not only publicly, but also "from house to house" (Acts 20: 21). And if the apostle could find time to visit his people in any church from house to house, and if pastors of our time, of manifold interests, like John Hall and William M. Taylor, could make it possible to visit systematically the houses in their pastorates, few young pastors surely may excuse themselves on any plea from this important form of service.

We are yet to consider the topic of the apostle's pastoral dealing with believers in various situations of spiritual weakness or of distress.

One class to whom we find him ministering is that of the *perplexed*. A goodly portion of the First Epistle to the Corinthians, to look no further, is plainly designed for souls in a state of perplexity. There are various sorts of people in the church of that cosmopolitan center. There are leaders of discord; there are men of pride, conceit, and self-will; there are victims of a morbid conscience; there are those of a chastened

and crushed spirit; there are also, we doubt not, healthful and true servants of Christ. But plainly, too, as we judge from the tone of the epistle referred to, an important element of the Corinthian Christians consists of sincere souls that are caught between two contrary forces of instruction, like the ship that drifted to the Melitan shore, where two seas met. Indeed, it is easy to regard the whole of this message as an answer to a series of questions. "What shall we decide in face of this spirit of division, when one says, 'I am of Paul,' and another, 'I am of Apollos,' and another, 'I am of Cephas,' and another, 'I am of Christ'?" "Is it right for us to settle our disputes in the heathen courts?" "Are we to believe those who say that marriage is sinful?" "Is it a sin for us to eat meat that has been used in heathen sacrifices?" "How about this practice of speaking with tongues in our religious gatherings?" "Are we to believe those who teach that the resurrection has no reality?" These are among the questions that appear to have disturbed many of the believers in Corinth at the date of that "astonishing and eloquent epistle" which sprang from the author's beating heart and was punctuated by his tears (2 Cor. 2:4).

Speaking in general terms we simply remark concerning the apostle's method in helping these perplexed ones in Corinth that, first, he offers his advice in love—the grace that is far above the gift of prophecy and knowledge and zeal,—his heart goes with his counsel; and, second, he reveals his practical common sense in grappling with difficult questions; and, third, he determines the answer to special questions in each case by the application of broad principles—thus warranting the praise of F. D. Maurice that First Corinthians is "the best manual for the *ductor dubitantium* because it teaches him that he must not give himself airs of certainty on points where certainty is not to be had."[1] In a sentence, there is no better illustration of the apostle's method of dealing with the spiritually perplexed than this epistle. It would be well for every student of the ministry at the outset to gain a complete mastery not only of its contents but of its spirit, as a chief means of equipment for the task of helping those in spiritual difficulties. We may not dwell on illustrations elsewhere of the apostle's pastoral help to the class in question.

Another class to whom the apostle affords pastoral help is that of the *contentious and wayward.*

[1] *Unity of the New Testament.*

Here we are brought to regard him as a peace-maker of the highest type. He is not a "peace-at-any-price" pastor. But so far as possible consistent with honor to Christ he would have his spiritual children be at peace with their neighbors (Rom. 12: 18). He is plainly grieved to find his converts in Corinth engaged in litigation before heathen tribunals, and he warmly demands, "Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the saints?" (1 Cor. 6: 1). Christians, to his mind, should find a way to an amicable and quiet settlement of their differences. He beseeches converts elsewhere "to walk worthily," "with long-suffering, forbearing one another in love" (Eph. 4: 2). It is, indeed, his thought that serious differences should not arise between Christian brethren, since he urges the Philippians, so dear to his heart, to fulfill his joy by "having the same love, being of one accord, of one mind" (Phil. 2: 2). It appears that two of his friends in Philippi have been squabbling, for he exhorts Euodia and Syntyche "to be of the same mind in the Lord" (Phil. 4: 2). And in writing to the Colossians he reaches the highest ground by insisting that class differences and disputes are an impossibility in the sanctified

state. There cannot, in the Christian brotherhood, be "Greek and Jew," but "Christ is all, and in all" (Col. 3: 11). It is a suggestive question as to the disposition of patriotism, and international disputes that is required by the spirit of the apostle in language like this.

Evidence is constant to show that, as the apostle surveyed the little colonies of believers which came to mark his missionary paths, rejoicing in their newborn faith while mourning their petty jealousies, heartburnings, and contentions, his soul ever went out toward the wayward and quarrelsome, not like that of a zealot, but like that of a kind father of unruly children. His spirit is conciliatory, and it disarms contentiousness. He does not take sides save when Christ's honor itself is at stake. He would rather tame and save a half-savage in the Christian camp than to drive him forth into the forest. On him might well have been pronounced the benediction of our great poet:—

> "God's benison go with you, and with those
> That would make good of bad, and friends of foes!"

In our own time nothing is apt to be a more trying task for the average pastor than to act properly toward classes or individuals that are at

variance. To try to settle the disputes of others is too often like trying to put out fire—there is danger of the fireman getting his own fingers burned. Perhaps the pastor can follow no better rule in general than to magnify in his speech and in his own behavior the principle of action of St. Paul regarding disputes and disputants. Let him join issue with none save only with the spirit of quarrelsomeness. And the peace-loving pastor, it may be added, may often by the same quality of temper win to himself his own opponents. A quotation from one of Mr. Beecher's lectures may have value in this connection. "There lived over on the other side of the street in Lawrenceburg, where first I had my settlement, a very profane man who was accounted ugly. I understood that he had said some very bitter things of me. I went right over into his store, and sat down on the counter to talk with him. I happened in often,—day in and day out. My errand was to make him like me. I did make him like me,—and all the children too."[1] This is Christianity. In the early Christian age, we are told, the sneers of the heathen were silenced when they were compelled to say, "See how these Christians love one another!"

[1] *Lyman Beecher Lectures on Preaching.*

Yet the apostle in his contact with unruly men did not hesitate to administer reproof when it was demanded. Passing by his stern rebuke of the high priest on the castle stairs, we find instances of words of his of merited sharpness in his letters to the Corinthians and Thessalonians, and in that to the Galatians and that to the Philippians. There are times when the conscientious pastor is to answer the fool according to his folly, and the backbiter according to his venom.

Still another class to whom the apostle offers pastoral help is that of the *weak of conscience.* There is always a class,—not of the most intelligent, not of the best spiritual maturity,—who have conscientious scruples concerning attitudes and acts that are in themselves indifferent. Toward this class St. Paul is not harsh or impatient, since he realizes that Christ died for the weak as well as for the strong. The better-instructed and larger-spirited brother, according to his teaching, is to act not merely with reference to his own conscience but to that also of the weak brother. Perhaps the apostle's statement that best sums up his own principle of action toward the latter class is the appeal in Romans: "Let us not therefore judge one another any more: but judge ye this rather, that no man put

a stumbling-block in his brother's way" (Rom. 14: 13). And the true and faithful pastor will never forget that he owes duties not only to the mature in spiritual knowledge, but also to the "babes in Christ."

The class to whom the apostle gave pastoral help that we shall finally consider is that of the *bereaved and afflicted.* Early in his course he must have gained for his own soul the precious lesson that there is for the believer a gracious purpose in affliction. He writes to the Romans, and, as we are persuaded, out of his own experience, "Tribulation worketh patience; and patience probation; and probation hope" (Rom. 5: 3). The first step for him who would help the afflicted is to see the golden side of trouble in his own horizon. The apostle has not only been lifted to sunny heights of peace through the ministry of sorrow, but he has also learned that God has directly aimed to fit him through chastening to comfort the chastened. He tells the Corinthians in the second letter that it is God "who comforteth" him "in all" his "affliction, that" he might "be able to comfort them that are in any affliction, through the comfort wherewith" he himself has been "comforted of God" (2 Cor. 1: 4); and with his sword of consola-

tion thus tempered with fire he is able to go to the rescue of the sorrowful and discouraged in the name of Peace. Early in his missionary career we find him in Lystra, Iconium, and Antioch, encouraging his converts with the thought that tribulation is a stairway along which we ascend in the kingdom of God (Acts 14: 22); and the primary aim of the letters to the Thessalonians seems to have been to console the bereaved and saddened. "We would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope" (1 Thes. 4: 13). "That ye may be counted worthy of the kingdom of God, for which ye also suffer" (2 Thes. 1: 5). Such are among the consoling words which must have fallen like soothing balm on bruised hearts, that this tender, sympathetic pastor-friend conveyed to his spiritual children in Thessalonica. They are but examples of expressions and illustrations of a tone that is everywhere prominent in his pastoral oversight of the churches he had begotten. The Resurrection Chapter of First Corinthians—the beauty, pathos, eloquence, and power of which no adjective can describe—what is it primarily other than a pastoral message of consolation to the bereaved? And as the

apostle is a pastor of the ages, who shall count the myriads whose tears have been dried by the triumphant word, "O death, where is thy victory?" The chapter is an unfailing treasure-trove for those who sorrow for the dead—

> "Christian mourners, while they wait
> In silence, by some churchyard gate."

Such is our imperfect outline sketch of St. Paul viewed as a pastor. Let us assure ourselves that the world can never outgrow the need of such service as the man of God can give, speaking in Christ's name, as he comes into close contact with weak and needy men and women. And let not the minister of the gospel in this or any other age believe that any degree of scholarship or full measure of pulpit eloquence can supply the place of the hand-to-hand conflict with sin and suffering that pertains to faithful pastoral oversight and service.

THE INTELLECTUAL GREATNESS OF ST. PAUL

If a man's eye is on the eternal his intellect will grow.—*Emerson.*

A man's felicity consists not in the outward and visible favors and blessings of Fortune, but in the inward and unseen perfections and riches of the mind.—*Plutarch.*

Dost thou know Greek?—*Acts 21 : 37.*

VI

THE INTELLECTUAL GREATNESS OF ST. PAUL

It is well often to consider the fact that Christianity is adapted to attract the best that is in intellect no less than to stir what is most genuine in emotion. To be sure, the teaching concerning the Cross appeared to be "foolishness" to the spirit of Athens, for intellect as well as stupidity is often blind to truth in its higher forms; but nevertheless there is not lacking an essential affinity between the gospel and mind at its noblest. It is likewise true that respect for the religious system of which Jesus is the vital center is necessarily inspired and intensified by the knowledge that men of mental force have never been wanting who have assented to that system. The world cannot but be impressed by the devotion of a great mind to the person and teachings of Christ. For, say what we will, intellect commands universal honor. We unconsciously pay deference to the moral attitudes of those who rule in the world of thought. Any

cause has won an immense advantage when it has gained the championship of a commanding intellect.

We therefore do well to view the intellectual side of the character of St. Paul. There is an argument for Christianity in the fact that Christ won to himself a mind of such princely gifts. Thousands are yet to be attracted to the Son of God through the mental splendor of his most brilliant apostle.

He was an intellectual Hercules. No other champion of the gospel in his time measured up to his mental stature. He met no antagonist who was able to stand before the club of his argument. He could hurl mountains at error and wrongdoing. The lightnings of the whole heaven of truth were at his command in his war for faith and wholesome living. Moreover, his mental breadth and power were monumental, —they made an ineffaceable impression on the thought of the ages. His mind has stood the supreme test of genius: its action is not limited by the boundaries of a century or millennium. His thought is still vital and vigorous no less than it was when it first flashed from his gigantic soul. He is more than the peer of the greatest thinkers of Christianity of the Christian centuries.

Farrar has thus eloquently, yet not extravagantly, characterized his mental preëminence as revealed in his writings: "If we look at him only as a writer, how immensely does he surpass, in his most casual epistles, the greatest authors, whether Pagan or Christian, of his own and succeeding epochs. The younger Pliny was famous as a letter writer, yet the younger Pliny never produced any letter so exquisite as that to Philemon. Seneca, as a moralist, stood almost unrivaled, yet not only is clay largely mixed with his gold, but even his finest moral aphorisms are inferior in breadth and intensity to the most casual of St. Paul's. Epictetus and Marcus Aurelius furnish us with the purest and noblest specimens of Stoic loftiness of thought, yet St. Paul's chapter on charity is worth more than all they ever wrote."[1] The intellect of this apostle, wherever we view its action, is thus to be classed among the stupendous creations of the Almighty.

Said Carlyle: "The world's wealth is in its original men; by these and their works it is a world, and not a waste." St. Paul's *originality* demands notice as the first among the marks of his intellectual vastness. He gave the world new thought. "We owe to him hundreds of ideas

[1] *The Life and Work of St. Paul.*

which were never uttered before." Of but a small fraction of those accounted the world's great thinkers can this be said. Most of the great intellects of the ages have simply given a new aspect to old ideas. Their task has been akin to that of the workman who takes the rough gem, and fashions it, and polishes it, and gives it a fine setting. Only the one great mind of ten thousand is capable of bringing in vast measure from its hidden depths the rough treasure of truth. There are two sorts of originality, that of style, and that of thought. The latter is immeasurably rarer than the former, as it is an unspeakably better evidence of mental greatness. How many prophets have arisen, say in the last century,—nay, in the past five centuries,—who have enriched the world by presenting on a large scale wholly new and permanently valuable thought? Are they ten? Are they five? Only when we reflect upon the extreme rarity of the sort of fecundity of St. Paul's intellect are we in a condition to recognize the significance of his creative power.

We are speaking of a characteristic of the apostle that is apparent chiefly, of course, in his writings. These thirteen letters, written doubtless with no consciousness of their immortality,

are forever vital, forever fresh in interest, because they struck a new note in the music of God's language to men. So decided is the originality of their manifold message that they appear to stand on a summit between two eternities. The message was not heard before, and it has had no successor. Forever, in sublime isolation, stands the thought structure of the apostle by itself, above comparison with the fruitage of any authorship since the canon of Scripture was closed. Further, the writings of the apostle reveal their originality by the fact that they belong to that class of literature which is always inspiring other literature. Thus viewed only on the human side St. Paul is to be classed with authors like Homer, Dante, and Shakespeare. Consider the hundreds and hundreds of books treating of the Pauline epistles that have appeared in English and German, to look no further, during the past fifty years. Yet we must not seem to measure St. Paul's genius by that of any secular writer. The sort of originality which characterizes him as an author is the fruit only of God's Spirit. It is an immeasurably higher sort of originality than that of the greatest philosophers, moralists, and poets, of Greece or England. It is an originality arising from a special inbreathing of the

divine Mind into a human spirit of wondrous native originality.

Another mark of the largeness of St. Paul's intellect is his evident *sense of proportion.* Large efforts for large needs, lesser strenuousness for small issues—this is the rule for minds built on a large scale. An insignificant artist may spend a year in painting a shoe buckle, or the scales on a fish; but a Da Vinci or a Turner will reveal his greater genius by expending his chief force on the large features of his canvas, dismissing the trivial elements with a few rough strokes of his brush. So a truly great teacher, a prophet of the first order, will not wreak his great wealth of passion on the subordinate questions. He will spend his largest life force in righting the great wrongs, in establishing the broad and lasting principles of his faith. He will understand moral perspective. He will understand the matter of size. So the student of St. Paul soon discovers that his master's main contention is always for the large and universal truths. He never makes a mountain of a molehill. He wastes no time in combating evils that will take care of themselves. He has a comparatively slight interest in merely temporary or local concerns. There is thus great suggestiveness in his omissions.

Posture in prayer, the question of a liturgy, instruments of music in God's house, the mode of baptism, the precise relation of the Christian to particular issues in the political sphere—slavery, or temperance legislation, for instance,—the true attitude of the believer toward particular forms of amusement,—these questions do not seem to trouble the apostle. The reason is, he seems to feel that if men accept his fundamental teachings the minor practical questions of the religious life will solve themselves. He deals with the distinctive Jewish rite only so far as it stands related to the large and permanent issue of Christian freedom. The rite in itself considered is unimportant to him. Neither circumcision availeth anything, nor uncircumcision, but a new creature. Such is his view of the matter. The question, likewise, of meats and drinks interests him only so far as it relates to the larger topic of Christian love. These references illustrate his common mental attitude, and they show him to us as a man of large intellectual caliber. Indeed the characteristic in question pertains to a mind quality rather than to a conscience quality. The fact that the apostle always lays his heaviest emphasis upon such sublime subjects as human depravity, the atonement, justification, faith, holi-

ness, love, the judgment, and freedom from the bondage to form, is an indication essentially of a mental rather than of a moral trait. It is, in other words, a matter of correct vision. He has large visual power. He is great in drawing distinctions.

Contrast with this quality in the apostle that pettiness of mind which has often characterized the laity and clergy alike throughout Christian history. Consider that sects have been founded on such issues as the question of an organ in the house of worship, or the question of suffrage in the State, or even the tremendous question of baptism in running water! We have known clergymen to resign their charges because of a disagreement with their church officials over the quality of communion wine, and we have known others who have acted as if a vital principle were involved in the question of church fairs or pew rentals. Doubtless there are clergymen and laymen now living who would be willing to be burned at the stake as martys to the vast principle of lighted candles in a chancel, or the architecture of a reredos, or the correct style of sartorial decoration on the back of a priest! There are martyrs and martyrs. It will be well for us to learn the lesson from the broad-minded apostle

of overlooking the trivial matters in Christian casuistry, and spending our vital powers in establishing more firmly on earth those vast principles of divine teaching which are of universal and eternal interest.

A further indication of the intellectual greatness of St. Paul is his evident *breadth of vision.* His mind is at the opposite pole from that of the parochial spirit. With an eagle eye he scans the whole horizon. His plans involve the civilized world. His message is for thousands, and tens of thousands. Preaching for him is not to be limited by the bounds of a single language. He will make himself heard by the people of many nationalities; he will send his gospel forth on the wings of many sorts of tongues. We rightly attribute greatness of intellect to Alexander of Macedon, and Cæsar of Rome, and Charles the Great, and Napoleon of France, because they knew how to plan campaigns on a vast scale; because they could rule not only a nation, but a group of nations; because they had the force and skill to impress their personalities on the million, of varied national traits and many tongues. They were more than national leaders; they were in a large sense world leaders. The same sort of genius is to be attributed to the

apostle to the Gentiles. It would not have appeared remarkable if, after his conversion, this son of Abraham had settled in Antioch or Tarsus, and confined his evangelistic efforts to the narrow constituency of a single town. But because he possessed the genius of a large generalship in connection with his burning faith he straightway was granted the blessing of a large vision,—a vision of the teeming millions of the Roman world, and, stretching far away beyond the edge of the empire, millions of the uncivilized, reaching out their hands imploringly for the gospel of the all-loving Christ as a gift intrusted to his charge. And there are indications that his eye was cast upon the great world lying in shadow far beyond the provinces tributary to the Cæsars, and that his thought reached ahead to the remote future. Obedient to that vision he became a preacher not to a congregation, not to a locality, but to the nations, and the coming centuries. In consequence, the literary heritage he left the world consisted not only of books dedicated to individuals, but chiefly of those dedicated to Christian circles of great cities of the empire, scattered over Asia Minor, Achaia, Greece, and Italy. Thus the breadth of the horizon he was able to command classes him with the great

masters of generalship and the great seers, of all the ages.

But it is chiefly in his *grasp of argument* that the apostle reveals the nature and training of a truly great mind. He is a born logician, and of the first order. He is not devoid of imagination, —no first-class preacher is,—but he is lacking in fancy. He has the imagination of the seer, but he lacks the fancy of the poet. His mental processes, generally speaking, are those of the philosopher rather than of the poet. But this philosophic quality, stripped of its accidental features, is of the noblest sort. The greatest intellect is that of him who not only recognizes the force of great germinal truths, but who also is able without a misstep to follow those truths to their remote consequences. Trained in the rabbinic school, it would not have been surprising if the pedantic and false logical method of the teachers of his people had adhered to him permanently. But the main links of his arguments are always sound. We often recognize rabbinic elements in his logic, and perhaps we ought to admit that rabbinic faults are not wanting in his style of thinking. But these are but the accidental fringe of his dialectical garments. The main fiber of the fabric is soundly woven, and without a seam.

So true is his logic that it has even been thought that he must have studied Aristotle. Coleridge somewhere refers to his logic as Aristotelian. Dr. Hodge seems to think that he received in part his mastery of logic from a Greek source. He says, "He pursues, far more than any other of the sacred writers of Jewish education, the logical method of presenting truth,"—and the remark follows the suggestion that he perhaps gained his education in part "in a Grecian city."[1] But we are inclined to the view,—speaking strictly of the human side to the apostle's method,—that simply the vigor of his genius brought him unconsciously in line with the Aristotelian method. He and Aristotle drank from the same stream. He thought in right lines in virtue of his genius, as Aristotle did, though in a diviner sense. But he is a greater thinker than Aristotle, for the reason that, besides his special guidance from above, his subjects transcend those of the Greek master as far as Everest overtops the Jungfrau. When we study as an illustration his masterpiece, the Epistle to the Romans, we discover a mind that strides like the fabled giant, from mountain top to mountain top; we see an intellect that, with superhuman climbing power,

[1] Hodge on *Romans, Introduction.*

moves with ease among the stars. Viewed as genius there is nothing in secular literature to compare with the dialectic of St. Paul—"the bold soaring dialectic with which he rises from the forms of our finite and earthly thought to the infinite and the spiritual life embodied in them." And here, we repeat, is the chief evidence of his intellectual preëminence. For a finite mind to hold in firm grasp thoughts that transcend the finite, and to be able to mold those thoughts into a comprehensible system,—this is to possess the greatest power ever vouchsafed to man. There is perhaps danger here of our failing to distinguish clearly between the human and the superhuman in the mind of St. Paul the writer. But since, as Dr. Hodge says, "the Holy Spirit, in employing men as his instruments in conveying truth, did not change their mental habits,"[1] we can hardly err in regarding the peerless dialectical skill of the apostle as the great mark of his natural genius.

Finally, we must not fail to note as one of the elements of the intellectual greatness of St. Paul, his perpetual *disposition to growth*. We believe that there can be traced in his history subsequent to his conversion, and to the end, a

[1] Hodge on *Romans*, *Introduction*.

constant mental growth. His intellect never appears to have become jaded. He never loses his interest in men and things. Better and better he understands the human heart, and society, and God's purposes concerning the world. He is never so wise, and his spirit is never so genial, as when his immediate outlook is upon his final release from toil. Far from discovering any failure of his mental powers in his old age we cannot but feel that, barring his physical decline, he is, in mental equipment, better fitted to teach in the year 67 than he was in the year 52. His continuous spiritual progress from his conversion to his death, is, we suppose, quite generally recognized. At first he apparently foresaw no large consequences of his conversion apart from his personal relation to Christ. But soon he heard his call to the work of a missionary; though "his original ideal of a Christian missionary was based purely upon a Hebrew type of thought." Following this we discover that his theory of the kingdom of God centered about the hope of the Master's second coming — a theory lacking in full breadth of view rather than in truth. Thence he seems to have grown away into the grand conception of the kingdom of Christ brought to fulfillment not subsequent but

prior to the end of this dispensation, and conterminous with the vast empire of Rome. From this conception arose the more splendid vision of the world instead of Rome subdued to Christ. And finally, at the end of his life, he appears to have grown up to the stupendous conception of Christ's complete reign over, not merely the world, but the universe. Such, at all events, is the outline of the apostle's spiritual progress as traced in Matheson's highly suggestive essay on the subject, and to which we may, in the main, assent.[1] But is it not clear that a spiritual growth of this order in a man's history from middle life to old age is conditioned upon an intellectual growth during the same period? If St. Paul had been of an ordinary type of mind, if he had reached in middle age an intellectual dead line, his sort of spiritual progress would have ceased at the hour that marked the beginning of his mental decline. Humanly speaking it was possible for his spiritual nature to expand unceasingly because he never ceased to keep his eyes open, because he was always looking for new light, because he never suffered prejudice or the fear of inconsistency to prevent a wise modification of previous conceptions. Clearly

[1] Matheson, *The Spiritual Development of St. Paul.*

there is here an intellectual as well as a spiritual quality.

St. Paul was one of those men who may be described as being very much alive; and the vitality of his mind was of extraordinary persistence. We cannot think of such a type of intellect as burning out prematurely. St. Paul in his dotage is unthinkable. St. Paul past the point of alertness to make new discoveries of truth, or of keen interest in men, is likewise unthinkable. The work of such a man is never done until he dies. Indeed, his last work is apt to be his best. We have been reminded of the unfailing intellectual progress of St. Paul by the corresponding quality in Gladstone. The mind of the great nineteenth-century commoner of England never ceased to expand. He was an enthusiastic student at eighty-five. The best wine of his mental vintage was at the end of the feast. The truest intellectual greatness involves this quality of persistence of strength, and undying progress. And as we are bound to feel that the "one thing I do" principle of St. Paul had much to do in affording an unfailing stimulus to his mental powers, so we cannot doubt that too often a moral fault lies behind the premature failure of the powers of Christian workers. So long as the

faith and zeal of a Christian be intense he will be a learner; and so long as he learns, his work need not lack attractiveness and power.

We must not close our account of the intellectual side of St. Paul's character without briefly referring to his literary style,—since "style is of the man."[1] As has been repeatedly shown, the dress in which his thought is arrayed is often lacking in form and gracefulness. His paragraphs are in the main solid and rugged, rather than polished and ornate. If the work of modern masters of literary style may be compared to a French garden,—level, regular and pretty,—the writings of St. Paul may be compared to a mountain range,—of irregular surface, with spots of bareness on its face, but, withal, dominating the landscape, and giving balance to the planet. The mountain with all its irregularities is more than the garden, since God, not man, is its maker. The sentences of the Pauline epistles are often involved, often broken and unfinished. Their form indicates a fierce onrushing of ideas; a tide of thought that, like a swollen mountain torrent, is constantly leaping over its banks. Everywhere thought is above rhetoric. The author evidently cares only to

[1] *D'lambert.*

convey his message. He is indifferent to the envelope of it. To change the figure, his style indicates a Vulcan pounding his anvil, with great thought fragments, white-hot, flying everywhither. Luther wrote of it, "*meras flammas loquitur*"; Erasmus compared it to a thunderstorm; Martineau has used this language concerning it: "Brilliant, broken, impetuous as the mountain torrent freshly filled, never smooth and calm but on the eve of some bold leap, never vehement but to fill some receptacle of clearest peace;" and Professor Stevens speaks thus: "His teaching is marked by an individuality and independence which prove him to have been the master, and not the servant, of the ideas and arguments with which he had been indoctrinated in his youth." As has been truly said, the very formlessness of this writing is an indication of its highest originality. The first plow that tears up the virgin soil does not leave a smooth surface. But when the work upon it of the pioneer is ended it is a minor task for an aftercomer to level and beautify it. Yet we must not say that the writings of the apostle are wholly devoid of the beauty of form. Again and again, as he rises to a sublime height of spiritual ecstasy, his words become supremely eloquent and beau-

tiful. Of exalted literary grandeur is the ending to the eighth chapter of Romans. Nothing could be more beautiful than the chapter in the Corinthian letter on love. And the Epistle to Philemon has been aptly described as an "idyl of the progress of Christianity." But these occasional instances of matchless literary form do not appear to arise from an attempt at eloquence; they rather betoken an unconscious ascent of the author to the highest level of nature. In short, the apostle "has the style of genius, if not the genius of style." Nay, it is the style of a genius that is transfigured by the inner light of the Spirit of God.

Thus in St. Paul's career we find the noblest illustration, in the apostolic age, of intellect and genius laid reverently at the feet of Jesus. And, thank God, in no century since have there been wanting intellects of the higher order that have been glorified by faith, and that in turn have added glory to the kingdom of the Son of God by their consecration to his blessed service. The great apostle was the precursor of a long line of intellectual noblemen and noblewomen, who, like him, have not been ashamed of the gospel of Christ. In our own time we have seen men like Faraday and De Lavelaye in science, Browning

and Tennyson in letters, and Lincoln and Gladstone in statesmanship,—princes, every one—who rejoiced to pay allegiance to the Redeemer, delighted to give the Most High their finest service. And may the coming centuries be rich in talented men who are ready to lay the divinest trophies of their genius reverently at the Master's feet. For a nation can offer God no gift comparable to the gift of a princely intellect. As he looks down upon the earth in the coming years, may he claim for himself the souls that are not only good but great!

THE FRIENDSHIPS OF ST. PAUL

How were friendship possible? In mutual devotedness to the Good and True: otherwise impossible; except as Armed Neutrality, or hollow Commercial League. A man, be the Heavens ever praised, is sufficient for himself; yet were ten men, united in Love, capable of being and of doing what ten thousand singly would fail in. Infinite is the help man can yield to man.—*Carlyle.*

Friendship has had its strongest hold on those who were strongest, and has done its best work in the best natures. Not the base but the noble, not the low but the lofty, not the dependent but the self-contained, in all spheres of life, seem to value most, and to be best fitted for, the gains and privileges and responsibilities of friendship. And therefore it is that friendship is most potent with those whose potency with others is greatest.—*Trumbull.*

What do ye, weeping and breaking my heart?—*Acts 21 : 13.*

VII

THE FRIENDSHIPS OF ST. PAUL

The picture which St. Luke draws for us of his hero in Cæsarea with his face set toward Jerusalem, while his aching heart is being tugged at by two opposite forces—the tears of friends on the one hand, and his sense of duty on the other—may serve to present to us one of the most striking features of the apostle's ministry,—namely, his friendships. It has been said that "a friend may well be reckoned the masterpiece of nature." And when we reflect upon the extraordinary power of friendship affection in our apostle, so often and so powerfully illustrated, we feel that we hardly err in terming his character the chief of nature's master works. For surely friendship at its highest has never been better exemplified than in him.

The evidences of what we may term his genius for friendship are abundant. The partial sketch of his life history in The Acts is replete with illustrations of his singular power of attaching

men to himself, of the enthusiastic devotion to him of many sorts of people, and of his magnificent helpfulness to those who claimed his regard ; and his letters not only include numerous direct references to his friends and friendships, but, so far as they reveal the inner workings of his heart, they also bear in every line the stamp of a nature of wondrous affectionateness. He loves easily. The objects of his regard multiply rapidly. And once interested in a particular person he seems never to forget him. Distance does not appear to blunt the keen edge of his love. Time does not diminish his heart throbs. His own troubles never becloud his direct interest in his brethren. Even the infirmities of age do not distract his thought from distant disciples who need his instruction and his prayers. He lives always according to the divine principle of his glowing and rapturous tribute to that grace which "suffereth long and is kind" (1 Cor. 13 : 4). "Friendship is love without either flowers or veil." Love of this species, absolutely disinterested, is the supreme master of this matchless personality. Of course in St. Paul friendliness is refined and glorified by the dominion over him of the Spirit of Christ; but we must believe that affectionateness was born with

his birth. Let us digress. Possibly we are warranted in drawing an inference from his great-heartedness concerning the character of the mother in the Tarsus home relating to whom not a hint of direct description has survived. It has been noted that the leading traits of many great men have been inherited from their mothers. Are we at variance with the law of heredity, therefore, in supposing that the mother of the apostle was a woman of an extraordinary wealth of affection? Is it pure fancy to suppose that the affableness of the man we know throws a dim light upon the home life of the child we have not known? Leaving this surmise, we remark that certain of the very weaknesses of the apostle arise from the quality in question, and bear testimony to its power. We have all recognized, for instance, his peculiar sensitiveness; and, as a feature of it, the keenness of his suffering under the sting of ingratitude. His first letter to the Corinthians and that to the Galatians are each the outburst of a sensitive soul—a spirit not only jealous for truth, but also easily wounded by forgetfulness on the part of trusted friends. We can almost hear sobs behind the lines. Not grievous indignation so much as indignant grief appears in his references to those

who have wronged him or forgotten his teachings. "All that are in Asia turned away from me; of whom are Phygelus and Hermogenes" (2 Tim. 1: 15). "Alexander the coppersmith did me much evil" (2 Tim. 4: 14). "Their word will eat as doth a gangrene"—that of Hymenæus and Philetus (2 Tim. 2: 17),—so he writes at the very last; and we readily believe that the writer is more hurt than angry. He has a woman's sensitiveness with his warrior courage; and it bespeaks a soul with a craving for hearts in whom his trust may abide. Thus, too, his sense of loneliness,—a quality that looks, but is not, out of place in a missionary,—is but another mark of his natural desire for friends. He truly suffers when separated from his friends, as is evidenced, to look no further, by his message from Athens to Silas and Timothy to "come to him with all speed" from Berœa (Acts 17: 15); by his distress in Troas when he failed to meet Titus there according to his expectation (2 Cor. 2: 12, 13); and again, by the pathetic tone of his word from his last captivity,—"Only Luke is with me" (2 Tim. 4: 11);—and his suffering thus is a certain indication of a glowing passion of friendship. His heart burns with regard for his friends, as with hidden Vesuvian fires.

In this extraordinary capacity for friendship St. Paul reveals a striking evidence of the essential greatness of his nature. Not all great men are great as friends; but it is safe to say that no small-souled man can love widely and deeply. It is reserved for large natures to loom up big in friendship. Many of the great thinkers of the ages have borne testimony to this truth. Says Sir Thomas Browne, "This noble affection falls not on vulgar and common constitutions, but on such as are marked for virtue." Charles Kingsley asserts the truth thus: "It is only the great-hearted who can be true friends: the mean and cowardly can never know what true friendship means." And Cicero, with his philosophic insight into human nature, declared, "Just in proportion as a man has most confidence in himself, and as he is most completely fortified by worth and wisdom, so that he needs no one's assistance, and feels that all his resources reside in himself,—in the same proportion is he most highly distinguished for seeking out and forming friendships." No dwarfed soul, seamed with suspicions, chilled with envy, cramped by jealousy, shriveled with selfishness, is equal to a vast friendship. St. Paul's friendship was a giant passion. Hence it was the pas-

sion of a giant. Heat for a planetary system can proceed only from a sun.

But if the apostle's greatness of soul is indicated by the wealth of love he bestowed upon others, it is equally evidenced by the readiness with which others clung to him and fed upon his affection. It is only a strong manhood that can draw to itself a multitude. That this sturdy general in Christ's army could win the admiration and personal loyalty of such a variety of men in the ranks—old and young, native and foreigner, learned and unlearned—fully proves that he was framed after a large pattern. As Stalker well comments, "It was the largeness of his manhood which was the secret of this fascination; for to a big nature all resort, feeling that in its neighborhood it is well with them."[1] On the fact of the immense circle of his friends we need not dwell. Who is unfamiliar with the long list of his personal acquaintances who rejoiced in the privilege of loving him while they deferred to him as their master—or rather, the partial list of these that has been preserved? Need we speak at length of what he was to Luke of Antioch, Barnabas of Cyprus, Silas of Jerusalem, Timothy of Lystra, and Mark of

[1] *Life of St. Paul.*

Judæa—the staff-officers of his generalship? Need we do more than name some of the others who gave him their hearts,—like Titus, Onesimus, Philemon, Archippus, Epaphras, Aristarchus, Aquila, Priscilla, Tychicus, Trophimus, Apollos, and Erastus,—of the inferior officials of his command? And shall we try to do more than mention others—of the rank and file of his devoted adherents—such as Andronicus, Junias, Demas, Crescens, Herodion, Epaphroditus, Onesiphorus, Tertius, and Zenas? These we must view as but a segment of the grand circle of his friends. Each was doubtless the center of a smaller circle of spiritual planets all revolving about the huge central sphere. Those who basked in the warmth of his personality were surely hundreds. In no exaggeration, therefore, Dean Stanley describes the wide plane his friends occupied, in words declaring that he "had a thousand friends, and loved each as his own soul, and seemed to live a thousand lives in them, and to die a thousand deaths when he must part from them." These were his—and he was theirs. This love he won from the thousand hearts was his wealth; and who shall venture to weigh against it his toil, his hardships and his martyrdom? Who shall venture to pronounce

that man poor and his life fruitless who is the owner of such a treasure?

Not only did the apostle come to be surrounded by a great circle of friends, but he also received from many a splendid ardor of friendship. It often happens that the popular man, the man who brings light and joy into many companies, fails to realize the deeper currents of love from others while the sources of regard for him are multiplied. Often to be loved by many means to be loved by none with fullest intensity. But it was not so with St. Paul. A short acquaintance with him seems to have been sufficient to bind to him the hearts of his disciples with unbreakable cords. For instance, glance at the practical hospitality to him of Lydia the merchant-woman in Philippi. Almost at first sight of him on his first visit to that Macedonian city this large-hearted woman was constrained to offer her house as his temporary home. And short as his ministry was among them the Philippians grew to love him enough to supply, even after his departure, contributions for his support. The Galatians, as all will recall, likewise lavished affection upon him during his first ministry in their province in no niggardly measure, as appears from his subsequent commenda-

tion of their hospitality. "Ye received me," he says, "as an angel of God, even as Christ Jesus. . . . I bear you witness, that, if possible, ye would have plucked out your eyes and given them to me" (Gal. 4: 14, 15). It is safe to say that Aquila and Priscilla,—able, noble Christian pair,—could not have loved him more if he had been their own father. Onesiphorus of Ephesus affords another striking illustration. During his last imprisonment in Rome the apostle is sought out by this friend while somehow in the metropolis, and is visited by him again and again,—at what cost of scorn and even personal peril we may readily imagine. And finally, sublime is the devotion to him, even unto death, of Luke, "the faithful, unobtrusive, cultivated" physician, the solitary companion of his very last days. Stalker has thus correctly written: "If he was bitterly hated by enemies, there was never a man more intensely loved by his friends."[1] The streams of friendship that poured in upon him from so many sources were not, as a rule, shallow. Their depths were ordinarily below all sounding.

We are brought next to consider what the

[1] *Life of St. Paul.*

apostle's friends were to him as instruments in accomplishing the work God assigned him. They were, in the first place, a constant, healthful incentive to him. His friendships brought out the best that was in him. They quickened his intellect, enlarged his devotion to humanity in its illimitable breadth, and stimulated his heart hunger for souls as trophies for Christ. "To be without friends is to find the earth a wilderness," says Bacon; and rare indeed must be the man who could work at his best, to say nothing of feeling a lively interest in his work, without the inspiration of friendship. The soldier strikes more effectively as he thinks of the circle at the distant fireside. The poet must needs throw more heart into his verse, and the artist more soul upon his canvas, as they reflect on others who in their love would gladly applaud the product of their genius. Nay, further, what Christian preacher is there, whether laboring in most favored soil or in the midst of darkest heathenism, though he be constrained mightily by the sufficient love of Christ, who is not strengthened somewhat by the power of the love of friends—those of his own flesh and blood, and those joined to him by remoter ties? Some are more helped than others by this

inspiration of friendship; and St. Paul seems to have been given wings by the sentiment beyond the experience of ordinary beings. When his heart quivers with concern lest his friends are forsaking him and his counsels, then we may look—and good instances are the Epistle to the Galatians and the First Epistle to the Corinthians—for his most powerful words for the Master. When he realizes most mightily the wealth of his own regard for a church or a man, then from his full heart is apt to issue his best councils for the instruction of the ages. The invaluable epistles to Timothy are an illustration in point. As Dr. H. C. Trumbull has said, "It was because of the special friendship between St. Paul and Timothy that the letters from the one to the other have in them so much of tender sympathy and of affectionate counsel as a means of good to appreciative readers to the end of time."[1] Indeed, we may say that friendship was the occasion—the Spirit of God being their cause—of each of the thirteen priceless letters of the apostle, so vast, so far-reaching a factor of his Christian activity. And doubtless at every point of his missionary travels he was stimulated to wield the sword of the Spirit with power be-

[1] *Friendship the Master Passion.*

yond his natural prowess, not only by the direct influence of the divine Spirit, but also, though in a lesser degree, by the space-defying force arising from the hopes and prayers of present and distant friends. Surely it was so; since he never forgot a circle where he had once found cheer. "Eager as he was for new conquests, he never lost his hold upon those he had won."[1] While considering the golden fruitage of this most remarkable of preachers, let us not fail to note as one of the aids to it the loving sympathy of his fellow-workers.

Furthermore, the apostle's friendships were a support to him in his hours of trial. In the time of bodily suffering his friends gave him tender nursing; in his temporary pecuniary need they contributed money for his support; in his loneliness they brought courage with their presence; and in his imprisonments they dispelled the gloom of the dungeon by the light of loving comradeship and converse. Evidence is abundant of this indispensable support given to him in his days of weakness and trial by the presence of those he loved; but can we hesitate to believe that even in their absence from him, voluntary or involuntary, his friends supplied him with a sus-

[1] Stalker, *Life of St. Paul.*

taining force? His heart bounds upward when friends greet him at the Market of Appius; but can we doubt that at many another point, as we know was the case in Corinth, his heart was likewise cheered by the assurance that other friends, though far away, held him in loving thought, and were making him the subject of their prayers? The presence of Onesiphorous and Luke brought somewhat of heaven into the Roman prison, we know; were there not also glimmers reflected thither from a thousand hearts, separated by weary distances from their master, that burned with undying affection for him? Let us not feel that our love is valueless unless we can profess it with our lips to its object. Love is powerful in spite of distance, and where the mail pouch even is unknown. No ocean can confine it. No mountain range can serve as its barrier. As the Roëntgen rays pass through opaque substances, so the light of love shines through even the iron doors of strongest prisons. It is ubiquitous. It is irresistible.

As we speak of the moral support afforded the apostle by the affection of his friends, present and absent, we must not overlook the value to him of their prayers. We have often noted

the frequency of his prayers for others; but we must not forget that he valued the prayers of others offered in his behalf. He asks the Thessalonians more than once for their prayers (1 Thes. 5: 25; 2 Thes. 3: 1). He earnestly requests the Colossians to pray for him that a new door for the gospel may be opened to him (Col. 4: 3). In his letter to Philemon he refers in grateful tone to the prayers in his behalf of that cherished friend (Philemon 22). And the greatest of his letters does not close without a request for the prayers of its readers (Rom. 15: 30). Having in mind the true source of all spiritual power, shall we not allow that, after all, the greatest service of the friends of St. Paul to their majestic leader was the sincere prayers that sprang forth for him from their devoted spirits? Strong and great as he was he needed the friendship of the least of them; and of all the forces impelled by their friendship he needed most their prayers. Thus we, too, can best prove our friendship for the servants of God, by praying for them out of hearts that are full and warm. To offer earnest effective prayer for others,—this is the highest prerogative of our humanity. It is a requisite gift of friendship.

"For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friends?"[1]

St. Paul was absolutely unselfish in his devotion to his friends. Thus his friendship bears the stamp of the pure article. Says Dr. Trumbull: "True friendship being love without compact or condition, true friendship never pivots on an equivalent return of service or of affection. Its whole sweep is away from self and toward the loved one."[2] Such was friendship as exemplified in St. Paul, and thus we search the history of human friendships in vain for a higher type of friend than our apostle. Neither Ruth the Moabitess, nor Jonathan the prince, nor even the beloved disciple, revealed friendship of a higher sort. There was nothing sinister in his passion. There is no hint anywhere that he regarded a friend as a stepping-stone to power or pelf. He sought love for its own sake,—or rather, as a means of blessing to them who gave him their hearts. He sought not theirs but them. He gave in return for their love the best he had. For others he freely sacrificed his time, his labors, his anxieties, his sufferings, his prayers, his very life. His heart's desire and prayer

[1] Tennyson, *Morte d' Arthur.* [2] *Friendship the Master Passion.*

to God for them was for their salvation. He was even willing to be himself accursed, if need be, in order that the crown of divine favor might adorn the brow of their redeemed manhood. He spent himself for their sakes. He lavished his dearest resources, with prodigal hand, on the altar of friendship, that his friends might be rich unto God. And touching beyond words are his prayers for his friends, revealing above all other proofs the unalloyed nobleness of his love for them. "The Lord grant mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain." Thus he writes to Timothy (2 Tim. 1: 16) and the closing words of the letter are a prayer for the younger teacher: "The Lord be with thy spirit" (2 Tim. 4: 22). Even for friends who had played the coward and deserted him he prays: "May it not be laid to their account" (2 Tim. 4: 16) —an echo of the prayer of Jesus on the cross for his enemies. Friendship nearer to that of Christ never appeared.

It should be said, finally, that the love of St. Paul for human friends was subordinate always to his devotion to Christ. And this is only to say in another way that his friendships were pure. Friendship was never to him a snare or

temptation. It did not move between him and Christ, eclipsing the authority of his Sovereign. He did not make an idol of his friends. There was no image worship in his affection. It has often happened that men have transferred to fellow-mortals the devotion due to Christ supremely. Often, too, love for faulty friends has led astray from the plain path of duty,—the lower path has been followed for friends' sake, rather than the higher path with the risk of alienating a friend. A thousand times the faulty counsels of friends, for friendship's sake, have been obeyed instead of the counsels of the Most High, with the result of disaster to the soul of the one loving and of the one beloved. Thus the friends of Balaam were a snare to him, and thus the love of Samson sheared away his lordly strength. But with St. Paul, Christ was first and friends second. Accordingly the best service of his friendship, next to his prayers, was sometimes the tender reminding of his friends of their weak points, as in the case of Timothy, or even sharply rebuking them for their offenses, as when he resisted his brother apostle "to the face, because he stood condemned." In Smith's biography of Henry Drummond we are told that the young Scotch evangelist possessed the grace of

friendship that enabled him to offer to those he honored and loved criticism when truth demanded it; and therein Drummond, and every friend of like quality, resembles the apostle who loved his friends too sincerely to be blind to their faults or indifferent as to their removal. Farrar, in commenting on the apostle's ability to perform disagreeable duties for love's sake, toward his friends, quotes aptly the wise saying: "The words of a friend are better at all times than the precious balms of an enemy that break the head." Let us thank those who are nearest to us for their gentle admonitions, which, however bitter now, may, if we receive them, yield us sweetest fruit hereafter.

"Better is a neighbor that is near than a brother far off."

"Faithful are the wounds of a friend:
But the kisses of an enemy are profuse."

"Iron sharpeneth iron;
So a man sharpeneth the countenance of his friend."

"As in water face answereth to face,
So the heart of man to man."

"Ointment and perfume rejoice the heart:
So doth the sweetness of a man's friend that cometh of hearty counsel."[1]

[1] *Proverbs.*

ST. PAUL THE GENTLEMAN

How sweet and gracious, even in common speech,
Is that fine sense which men call Courtesy!
Wholesome as air and genial as the light,
Welcome in every clime as breath of flowers,—
It transmutes aliens into trusting friends,
And gives its owner passport round the globe.
—*J. T. Fields.*

His manners were not so much genteel as gentle. We should not call him a genteel man, but he was in the highest sense a gentleman; with no mere outside politeness, but inwardly careful of the feelings of all.—*James Freeman Clarke.*

In honor preferring one another.—*Romans 12: 10.*

VIII

ST. PAUL THE GENTLEMAN

Numerous students of the character of St. Paul have remarked upon his possession of the qualities that constitute the gentleman. Thus Coleridge, somewhere, in commenting on the great German reformer refers to the apostle as a gentleman: "Luther—not by any means such a gentleman as the apostle was," and so on. And in his Table Talk we find this expression of the same profound thinker: "St. Paul, whose manners were the finest of any man's upon record." Dean Stanley speaks of the apostle as the first example in detail of "a gentleman." Dr. Schaff says of the Epistle to Philemon that it "reveals a perfect Christian gentleman, a nobleman of nature, doubly ennobled by grace"; and Dr. J. F. Clarke terms it a letter "of a Christian gentleman, of high principles, of exquisite tact, of delicate feeling." Professor Ramsay thus views an illustration of this side of the apostle's character as revealed in the tone of the Epistle to the Gala-

tians: "And in what a gentlemanly spirit does Paul refer to that visit! . . . Not even in this hot and hasty letter does he swerve from his tone of respect and admiration, or assume in the slightest degree a tone of superiority to Peter and James." Jowett quotes the comment on the apostle that he was "the finest gentleman that ever lived." Dr. J. S. Howson calls his courtesy "remarkable." And John Henry Newman with characteristic power thus states the thought: "There is not any one of those refinements and delicacies of feeling, which are the result of advanced civilization, not any one of those proprieties and embellishments of conduct in which the cultivated intellect delights, but he is a pattern of it, in the midst of that assemblage of other supernatural excellencies which is the common endowment of apostles and saints." It will hence appear that we are on ground that has often been occupied in contemplating *St. Paul the gentleman.*

We are forced to use the term gentleman to describe the side of the apostle's character in mind because, as Emerson says, "the word Gentleman has not any correlative abstract to express the Quality." Courtesy does not cover the ground; nor does gentility. To say that a man

is a gentleman is to ascribe to him an aggregate of qualities that no other word will quite represent. What constitutes the gentleman? We must rule out artificial or base elements. Family does not make the gentleman; for we know that a man may be descended from a hundred earls and yet be essentially a boor. Station does not make the gentleman; for we have known senators and governors who lacked both heart and breeding. Wealth does not make the gentleman; as any one may discover from noting the coarseness and meanness that are not always strangers to steam yachts, palatial hotels and gilded salons. To be a gentleman is to have heart, but that is not all. It is to possess courtesy, but that is not all. It is to understand the conventionalities that govern men of the noblest grade, but that is not all. Shall we not say it is to have a pure heart plus manners? It is essentially a matter of heart, since out of the abundance of the heart the mouth necessarily speaks. Thus the perfect gentleman may be one, to take the sense the apostle meant to be attached to his words, "having nothing, and yet possessing all things" (2 Cor. 6: 10). This corresponds to Emerson's thought: "The word gentleman . . . is made of the spirit, more than of the

talent of man;" and it corresponds to the understanding Burns had of his father's feeling on the subject:—

"He bade me act a manly part, though I had ne'er a farthing,
For without an honest, manly heart no man was worth regarding."

With this notion, too, we are enabled to understand what the old English poet meant when he said that "Christ was the first gentleman." He was the absolutely pure-hearted, as he pronounced the finest blessing on pure-heartedness. In this sense was St. Paul a gentleman. It is immaterial to this view—the question as to his origin, his material means, his official rank, or even as to his practice of those modern qualities of polish which Lord Chesterfield calls "the graces." It has been urged that he would not have proved an agreeable man in modern "society." The suggestion is irrelevant. It is unfair to measure any man by the manners of an age from which he is remote. The question is, was St. Paul essentially a gentleman in his own time, or is he that as his personality touches what is unchanging in the race? To this question there is but one answer.

"The gentleman," says Emerson, "is a man of truth, lord of his own actions, and expressing

that lordship in his behavior, not in any manner dependent and servile either on persons, or opinions, or possessions." That is, there is in him a virile and just *self-respect.* He never carries the air of apologizing for his existence. His eye never droops before the gaze of any. He instinctively recognizes the dignity of his own manhood. Yet he has the quietness of conscious power. He honors himself too much to claim more than his due, and he never blusters. Now notice how the evidence of this endowment of the gentleman is multiplied in the history of St. Paul. We can note only a few illustrations. On the morning after the earthquake in Philippi, when the order of release from prison was brought to St. Paul and Silas from the prætors, St. Paul gave this reply: "They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? Nay, verily; but let them come themselves and bring us out" (Acts 16: 37). The self-respect of a true man! A similar note is distinguishable in the dignified claim made to the chief captain on the castle stairs in Jerusalem: "I am a Jew, of Tarsus in Cilicia, a citizen of no mean city" (Acts 21: 39); and we almost see the flash of the eye and hear the clear ring to the

voice in the reply to the same official when the latter speaks of having purchased his citizenship, —"But I am a Roman born" (Acts 22: 28). For still another instance, how grandly the self-respect of the apostle appears in his unabashed decision in the presence of Festus: "I appeal unto Cæsar" (Acts 25: 11). In the Pauline epistles, likewise, is this quality evidenced. Consider the honest self-vindication in this sentence of the message to the Galatians: "If I were still pleasing men, I should not be a servant of Christ" (Gal. 1: 10); and the recognition of having well performed his duty in the reminder to the Thessalonians: "Remember ye not, that, when I was yet with you, I told you these things?" (2 Thes. 2: 5). "Self-consciousness" Dr. Howson names the spirit that prompts words like these; but a nobler term is more fitting. Entirely consistent, too, with this temper is the note of apparent self-depreciation we sometimes discover in the apostle's language. He suffers; his spoken word is "foolishness"; his bodily presence is weak; he is willing to be counted a fool. But this is when he contrasts himself with Christ, and considers the littleness of men at best in comparison with the Master. At the same time he never forgets that he is a redeemed man, of high station

and privilege in the kingdom. He is humbled before Christ; but before men he is unabashed. Emerson's first mark of the gentleman—"lord of his own actions"—is clearly revealed in the character of this apostle.

Dr. Howson defines courtesy as "a combination of tact and sympathy." Of both of these qualities of the apostle we have already spoken. Let us dwell briefly on another quality of his that is closely allied to sympathy—that is, indeed, an element of it,—his *unselfishness*. The true gentleman must not be selfish. Even those artificial laws which constitute good manners, or etiquette, are based on the law demanding the pleasing of others rather than self. How much more does the heart of the gentleman require unselfishness as a constant habit! He who has polish without heart *acts* unselfishly; he who has heart and polish both *is* unselfish. Therefore unselfishness is of the soul of good-breeding. Now the many illustrations of the unselfishness of the apostle will occur to all of us. Indeed, the entire history of his apostleship may be described as the most striking history of pure unselfishness on record—of course with the One exception. But our attention may well be recalled to several indications of the quality in

question, particularly in its limited aspect of an entire absence of the mercenary feeling. We are sure, for example, that we are listening to a sincere statement when we hear these words to the Corinthians: "But I have used none of these things: and I write not these things that it may be so done in my case. . . . What then is my reward? That, when I preach the gospel, I may make the gospel without charge" (1 Cor. 9: 15, 18). He desired nothing at Corinth for himself. His one thought was the salvation of the Corinthians. Of like tenor is his statement to the Thessalonians: "For ye remember, brethren, our labor and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God" (1 Thes. 2: 9). In sentences like these we are introduced to the inner sanctuary of the apostle's soul, and we find that the holy place is wholly free from the contamination of greed. We often meet men who go into society, and endeavor to please in the social circle of our period with the conscious motive of winning friends as a means of satisfying personal ambition; nor can we urge a sweeping censure of the motive when honestly restrained and guarded. But on how much higher a plane is the friend who cultivates us

altogether for our own sake, without a thought of his own gain! Indeed, the ideal gentleman will be too rich in his own resources to dream of finding a gold mine or a stepping-stone to power in his friendships. That independence is involved in his native lordship. The faintest trace of Shylock in him spoils the picture, shames the ideal. Though his hands be soiled with tent-making we expect to find a sort of kingly independence in him, the independence that prefers always to win rather than to owe an obligation.

We must not fail to note that aspect of the apostle's unselfishness which appears in his *considerateness*,—an element that even more distinctly than the absence of self-advancement lies at the heart of polite behavior. Hardly anything is more striking in the many-sided representation we possess of the apostle's habits of intercourse with the world at large than the numerous indications of his unfailing thoughtfulness for the comfort, not to say spiritual welfare, of others. Thus on shipboard, fiercely besieged by the elements, his first thought is, not for his own safety, but for his fellow-voyagers. What a revelation of character in his words to these: "I beseech you to take some food: for this is for

your safety" (Acts 27: 34). It is the same man—we might know without being told it—who pauses in a spiritual exhortation to his dearest disciple, when the thought of the delicate health of the man occurs to him, to interject the homely advice, "Use a little wine for thy stomach's sake, and thine often infirmities" (1 Tim. 5: 23). The same concern for the welfare of another asserts itself even in the trials of the last imprisonment, and leads him to refer to a distant sufferer: "Trophimus I left at Miletus sick" (2 Tim. 4: 20). And at the same period, much as he must have needed the ministrations of every companion, he sends Epaphroditus to Philippi simply because the latter was ill and homesick. Of the poor and afflicted he was ever mindful, even in the hours of his own deepest suffering. Characteristic is his modest assertion in his Galatian epistle of his thoughtfulness at the beginning of his ministry concerning the poor saints: "Only they [the apostles in Jerusalem] would that we should remember the poor; which very thing I was also zealous to do" (Gal. 2: 10). These, of course, are but single illustrations of a distinguished lifelong spirit. Fittingly, therefore, has this feeling of our apostle toward the members of our troubled

humanity been described as "the generous sensibility of a heart which, by many a daily affliction, had learnt to throb with sympathy with the afflicted."[1] Here, we feel sure, is a man who does not becloud the circles he enters with the weight of his own sorrows; but who aims to make life all about him a little more sunny than he finds it. If *agreeableness* be the one word that best describes the effect produced by contact with the gentleman, surely St. Paul must rank according to their own law far above the lords of the modern drawing-rooms and courts. Where among the sayings of Chesterfield are words indicative of the true courtier that equal the genial language we have quoted as a revelation of his prevailing spirit in social intercourse?

Another quality that helps to constitute the framework of the gentleman in St. Paul is what we may term *his freedom from pettiness.* Trifles light as air do not ruffle his feelings, nor interrupt the warm, steady flow of his friendships. There is nothing of the weasel in him. He never busies himself with ferreting in little corners. He takes large views of men and things. Hence the successes of others do not annoy him; and aber-

[1] Farrar, *Life and Work of St. Paul*, p. 231.

rations arising from momentary error are promptly forgiven and forgotten. He obeys the Golden Rule. He quickly overlooks much in others. A friend of mine who is closely associated with another in a certain good work, referring to the attitude of his fellow-worker toward himself in view of a degree of praise that had been accorded by a section of the public to the first mentioned, said, "Oh, he is too large a man to feel any envy concerning my little successes!" In a vast sense do we find such largeness of mind in St. Paul. Though a party in the Corinth church has adopted the name of Apollos to mantle its heresy, he does not hesitate to send that teacher subsequently to Corinth, plainly without thought of jealousy. As we discover in the second letter to that turbulent body, he promptly forgives its recent shortcomings. Though the Galatians have been "bewitched" since his sojourn among them, he cherishes no resentment, his tone toward them being as kind as it is plain-spoken. As has been said by another, "He does not indulge the habit of suspicion."[1] His magnanimity is distinguished. In chains before Agrippa, to view another illustration, with a politeness that springs from a noble soul as truly as its outward expression is exquis-

[1] Howson, *The Character of St. Paul.*

itely given, he wishes that his royal hearer might be as himself is, "except these bonds" (Acts 26: 29). He does not wish trouble even to a contemptuous enemy. Say we not truly that here is a mark of a gentleman? The import of the feature we have commented on to the man of correct breeding has been discovered by our greatest poet, profoundest student of human nature:—

> "We are gentlemen,
> That neither in our hearts, nor outward eyes,
> Envy the great, nor do the low despise."

"Nothing," says Dr. Howson, whom we have so frequently quoted, "is more truly courteous than to assume the presence of right feeling in the minds of those whom we address." This introduces us to another feature of St. Paul's character which denotes his gentlemanly spirit no less than do those we have considered. We refer to his disposition to *fair dealing*. I have heard a pleasant comment on Emerson to the effect that he knew the art of dissenting squarely from the opinions of others in conversation, with utmost quietness, though with power, without arousing the slightest animosity on the part of his opponents. He must, then, have argued fairly, as St. Paul always does when he must needs contend. There could

have been no pettifogging in his pleading; no attempt to disguise the truth in the contention of the opposite party; no undue heat; no willingness to raise a laugh from bystanders by an unwarrantable satire or an unchivalrous wit. Here is true fineness of feeling. At this point many who are accounted masters of courtesy fail. But St. Paul was not lacking in this regard. He was too fair even to resort to flattery—a species of contempt for the understanding of those toward whom it is employed. "For neither at any time were we found using words of flattery, as ye know"—so he reminds the Thessalonians (1 Thes. 2: 5). And his toleration, as for instance in his sermons in Lystra and Athens, is familiar to all. Newman notes of his address to the Lycaonians that "he speaks of God's love to them, heathens though they were." Of his bitterest persecutors, the Jewish bigots, he manages to find some good to say, thus: "I bear them witness that they have a zeal for God" (Rom. 10: 2). In other words, there is not manifest in the illustrations we have used, nor is there elsewhere, an attempt to carry his point irrespective of means. His is genuine argumentative chivalry. He commands the high intellectual and moral level of doing justice always to his friends and antagonists;

and this quality goes far toward the formation of the heart of a gentleman. It is one thing to be a gentleman in the utterance of polite nothings; it is another to be always a gentleman in serious debate. There are many who have the *entrée* to the parlors of the Mrs. Thrales, who are quite Johnsonese in the disposition to club adversaries with the butt end of their pistols of argument when they cannot disable them with the fair discharge of logic. But the complete gentleman must pattern after St. Paul rather than after Dr. Johnson, in the matter of suavity and fairness in their contentions. A good example here for contestants for causes and principles in our churches and in our church courts!

But still further, how the instinct of courtesy appears in the disposition to *conciliate* constantly revealed by the apostle. We have only to run over in mind his various sermons and addresses reported in The Acts to recall his practically invariable habit of beginning his discourse with complimentary expressions. As we become well acquainted with the man we become convinced that this method is something better than a rhetorical or oratorical device. There is genuine kindliness in it. There is an inclination to recognize what good there is in the

false beliefs and evil lives of the worst. The first syllable of his message always is a note of music. The first step of the pathway to the Cross of Christ as he outlines it is paved with silver. Listen to several sentences introductory to his sermons: "Men of Israel, and ye that fear God, hearken" (Acts 13: 16). "We also are men of like passions with you, and bring you good tidings" (Acts 14: 15). "Ye men of Athens, in all things I perceive that ye are somewhat religious" (Acts 17: 22, margin). In each instance he attempts to win his hearers at the start. And as we further recall, his speech before Felix begins with a compliment (Acts 24: 10), and that before Agrippa with a sentence distinctly courteous (Acts 26: 2). So, too, is his conciliatory spirit evidenced in the kindly greetings with which he begins his letters, even when his purpose is chiefly to rebuke. The most striking illustration, perhaps, is the first letter to the Corinthians, where he begins by naming his converts whom he is about to admonish sternly the "sanctified in Christ Jesus, called to be saints." The same tone appears in the initial sentences of his other letters, with the possible exception of that to the Galatians. If he can possibly find ground for praise or compliment, he utilizes it as a stepping-

stone to argument or appeal. We feel assured that he would not have indorsed the method of one of our American preachers, who began a sermon with the words, "Ye beggars, tramps and loafers!" His courtesy in public address was innate and pronounced.

Finally, there is apparent in the apostle a certain *delicacy of feeling*, a species of reserve, which leads him to respect that sacred inner shrine of the personalities of his friends, the invasion of which no privilege of love on his part could warrant. "In all things I would have the island of a man inviolate," says the sage of Concord. There is that deference on St. Paul's part to the rights and privacies of his intimates—one of the most refined and exquisite touches to the man of perfect breeding. One illustration must suffice, though others will readily be recalled,—the spirit of the Epistle to Philemon. In this aspect of delicacy this sweet letter is one of the politest messages ever sent by man to his friend. Where bluntness might have been pardoned as natural the apostle reveals only tenderness; where a man of rougher fiber would have exhorted he rather beseeches; where an appeal to conscience might easily have been made we find instead an appeal to affection. Not a word too

much is said to friend Philemon. There is nothing of the slapdash about the epistle. Hence deep insight into the writer's character has led to the remark, prompted by the view of this epistolary gem, "Paul was not a man to take a liberty with a friend."[1]

Perhaps there has been danger in the foregoing study of our forgetting the true inspiration of the phase of our apostle's character under review. It should be remarked, then, with all the emphasis possible, that he was a fine type of the grand genus gentleman because he was a glorious type of the class Christian. Because of the grace of God he became a master of "the graces" of good breeding. He himself ascribed his every endowment to the grace of God through Christ,—"By the grace of God I am what I am" (1 Cor. 15: 10). No Tarsus Turveydrop had taught him his noble deportment. He had learned the art in Christ's own school. Early in his Christian career he had taken to heart the words of the Master, "It is more blessed to give than to receive" (Acts 20: 35),—the primary principle of politeness of soul. His rules of etiquette are formulated in the thirteenth chapter of First Corinthians,

[1] Farrar, *The Messages of the Books*, p. 347.

and there are none better. They shaped themselves naturally in a heart truly devoted to Jesus Christ.

There should be value in the view we have been taking for those who have been perplexed by the teaching of Matthew Arnold, which alleges a marked distinction between Hellenism and Hebraism, and which claims that the keynote of the former is beauty, while that of the latter is conduct. Whatever may be said of the distinction, broadly speaking—and without doubt Professor Hunt is quite right in saying of Arnold that "he has thus insisted upon an antithesis where none in reality exists," and in quoting Ruskin as alleging that "moral sensibility is essential to the appreciation of beauty,"[1]—certainly that distinction vanishes in the character of St. Paul, the best exponent of what we may term Christian Hebraism, on the one hand, and, at the same time, as shown by his remarkable courtesy, a perfect exponent of what we suppose to be meant by Hellenism, on the other. Truly St. Paul's gospel teaches severity only toward sin. As its cardinal principle is love, it must form beauty and agreeableness in manners, since good breeding may be defined as

[1] *Homiletic Review*, vol. 38, p. 403.

love in life's minor actions. And we may believe that the time is at hand when it is to be understood that boorishness is essentially pagan, whatever it claims for itself, while refined manners are a necessary blossom of the Christian's faith.

ST. PAUL THE THEOLOGIAN

The works of man inherit, as is just,
Their author's frailty, and return to dust;
But Truth divine forever stands secure,
Its head as guarded, as its base is sure;
Fixed in the rolling flood of endless years,
The pillar of the eternal plan appears;
The raving storm and dashing wave defies,
Built by that Architect who built the skies.

—*Cowper.*

When the Church of Christ thinks of her Head as the deliverer of the soul from sin and death, as a spiritualizing presence ever with her and at work in every believer, and as the Lord over all things who will come again without sin unto salvation, it is in forms of thought given her by the Holy Ghost through the instrumentality of this apostle.—*Stalker.*

For I shrank not from declaring unto you the whole counsel of God.—*Acts 20 : 27.*

IX

ST. PAUL THE THEOLOGIAN

St. Paul gave the world a system of teaching concerning God's revelation of himself. Hence the title of theologian must be added to the other designations of this marvelous man. Indeed, he may be called the first Christian theologian; for, as Weiss says, "in his writings . . . Christian truth first appears as a compact whole."[1] Perhaps in viewing his scheme of truth we shall less directly look upon the character of the apostle than in our previous studies; but we shall not fail at every step to see the man behind the system, so fully does he ever reveal his own personality in his message.

The first task of the student of the apostle's teaching is to consider the principal features of his method of unfolding truth—to determine what Professor Stevens has aptly called his "thought forms."

First among these we note his extraordinary

[1] *Biblical Theology of the New Testament.*

devotion to Scripture. He assumes that the Hebrew sacred writings form a revelation from God. For that revelation he has an absolute respect. With its substance he takes no liberties. Thus far, indeed, he is on the level with his fellow-apostles. But he seems to have a wider knowledge of his Bible than Peter or James or John. It is more apparently woven into his system. It never fails to color his thought. His grasp of it may be roughly indicated by his frequent quotations from it. Consider one illustration, his greatest epistle. Quotations from the Old Testament form over six per cent of the four hundred and thirty-three verses of that work. We may sum up the matter thus: however it is conveyed to him, he never fails to interpret truth in the light of prophecy. His system is plainly not to be regarded as an antithesis to the Old Testament, but as an unfolding and expansion of it.

A second feature is the evident *rabbinic coloring* of his mental processes. This is unmistakable. We discover it, for example, in his reference to Christ as the "spiritual rock that followed" Israel (1 Cor. 10: 4), where the old legend of a rock that literally accompanied the people in their journeying is clearly in mind;

and in his account of the law as having been "ordained through angels" (Gal. 3: 19), where a tradition concerning the Mosaic dispensation is appealed to; and in his mention of "Jannes and Jambres" (2 Tim. 3: 8), where he reveals knowledge of the rabbinic legend of the two Egyptian magicians who opposed Moses. But the chief illustration of his rabbinic method of handling Scripture is his allegorical identification of Hagar with Mount Sinai, in the fourth chapter of Galatians. But while just enough trace of this style of interpreting revelation is visible to point to his early schooling, it is to be added that the tendency in question does not, so far as we can legitimately infer, lead him into error of direct teaching. His rabbinisms we regard as parallel to our modern allusions in serious speech to ancient mythology. Thus if an orator describes Chicago as "phœnix arising from the ashes," no one thinks of attributing to him a belief in the historical reality of that remarkable bird. In other words, the rabbinic bent in the apostle operates in the sphere of his rhetoric rather than in that of his logic.

A third feature is his *fondness for the figures and terms of jurisprudence.* The examples are numerous and well known. Among them is the

instance where he argues concerning the law from the legal aspect of the marriage contract (Rom. 7: 1–6). Other instances are where he illustrates the relation of the redeemed to God by a reference to probate law (Rom. 8: 15–17; Gal. 4: 1–7). This mental characteristic is marked throughout. As Professor Adeney says, "Even when rejecting the law he treats it from a lawyer's point of view."[1] His mode of unfolding the doctrine of Justification reveals this trait most prominently. "The whole subject of Justification is treated prevailingly from the legal point of view."[2] Probably one-sided views of his teachings have sometimes resulted from mistakenly regarding his legal terminology as being necessitated by the essentials of truth with which he deals, instead of recognizing it as an indication of his individual mental temperament. At all events, we are hardly prepared to catch his deepest meaning unless we make allowance for this bent of his particular genius.

A fourth feature is his *fondness for antithesis*, a habit which unconsciously may have arisen, so far as it is a literary characteristic, from acquaintance with the balanced verse of Hebrew poetry. Among the examples of the employment of this

[1] *New Testament Theology.* [2] *Ibid.*

style of thought may be mentioned his contrasts between Jew and Gentile, works and faith, Adam and Christ, and the natural body and the spiritual body.

A fifth feature that may be mentioned is a strong *disposition to trace results to their ultimate causes.* Herein is an indication of a logical mind, or, perhaps it would be better to say, of a deep mind. As of two college students the one of weaker mental grasp is content to know, for instance, how a given result in algebra is obtained, while his classmate's natural superiority is indicated by his determination to learn the why of the process, so the apostle's native superiority of mental vigor over other thinkers in the same realm is shown by his greater determination to trace results in the divine plan to their original sources. Thus he traces sin back to Adam. "Through one man sin entered into the world" (Rom. 5: 12–21). "In Adam all die" (1 Cor. 15: 22). It would appear that the psychological source of sin is an inscrutable mystery, since he does not attempt to grapple with that problem. Thus also he traces righteousness (the establishment of a relation of rightness between the believer and God) back to Christ. "One died for all, therefore all died" (2 Cor. 5: 14). "Ye died,

and your life is hid with Christ in God" (Col. 3: 3). The believer's death to guilt is here, and in similar other passages, traced beyond the outputting of faith, to Christ's Atonement. Also the believer's spiritual experience finds its source in Christ. According to his view if the believer died with Christ he is also to live with him (Rom. 6: 8).

A sixth feature may be described as a *vividness of conception of vast truths*, of which realities sin and righteousness may be given as examples. The quality may be described as a sort of mental picturesqueness—in part, at least, a racial characteristic. In his representations sin is more than an impersonal attribute;—it exercises force, it seems to be alive. It holds in bondage (Rom. 3: 9); it governs as a master (Rom. 6: 6); it has the power of reviving from an inactive or inert state (Rom. 7: 9). And so, likewise, righteousness is looked upon objectively, not as an attribute but as a relation. It is a something that can almost be measured apart from personal character. Certainly we cannot understand St. Paul's meaning in the use of the terms sin and righteousness by a mere reference to modern usage in the employment of those terms.

A seventh feature of the apostle's way of un-

folding truth, and the last we mention, is what we may term his *breadth of outlook*. His system is primarily broader in reach than those of the other apostles, because he has learned to see farther. Salvation is most clearly to him a gift for all. As Godet puts it: "His Son, the heathen: these two notions were necessarily (to St. Paul) correlative. The revelation of the one must accompany that of the other. This relation between the divinity of Christ and the universality of his kingdom is the key to the preamble to the Epistle to the Romans."[1] This remarkable breadth of the Pauline spirit may doubtless be traced to a variety of sources. It is partly no doubt due, we must believe, to the manner of the apostle's conversion. "It was not as a Jew but as a man that he had been dealt with in his conversion."[2] Undoubtedly it was due largely to his acquaintance with a larger circle in his ministry than those of the other apostles. But it was, we believe, chiefly due to his recognition of the gracious operation of the Holy Spirit upon the heathen. These different causes combined to give him a breadth of vision that was not Jewish but Hellenic; and because of its possession his system presents him as a great world

[1] *Romans, Introduction*, p. 12. [2] Stalker, *The Life of St. Paul.*

teacher,—apostle to the Gentiles, preacher to the ages!

It is not my purpose to discuss at length the Pauline theology. A condensed and brief outline of its leading features is all that our plan calls for. The chief sources of information concerning this vast and important subject are, of course, the epistles to the Romans and Galatians; though all of the Pauline letters, save, perhaps, that to Philemon, as well as the book of The Acts, offer contributions to its full treatment.[1] The central thought of the entire system we deem to be this: *God's declaration of rightness of relation on the part of humanity toward himself a gracious gift for all; a gift revealed in and through the divine-human Christ, and received by trust* (Rom. 3: 22).

In St. Paul's teaching the divine nature stands forth as absolutely holy. The truth of the holiness of God underlies all representations of the divine dealings with humanity. This holiness, which is of the essence of God, is evidenced by the fact that he cannot tolerate sin. Against sin his wrath burns. The "wrath of God is revealed from heaven against all ungodliness and

[1] It will be noticed that the non-Pauline authorship of the Epistle to the Hebrews is assumed throughout this work.

unrighteousness of men" (Rom. 1: 18). But the holiness of God operates in another way. It works not only to destroy sin but also to reveal mercy to the sinner. The divine mercy is an essential and necessary element of the divine holiness. God is "rich in mercy" (Eph. 2: 4); mercy inheres in the divine nature. This mercy has been revealed to all, Jew and heathen—to "every nation" (Acts 17: 26). It is to be emphasized that the Gentile world has not been overlooked in its manifestation (Rom. 15: 9). "That which may be known of God is manifest in them" (Rom. 1: 19). Hence men are "vessels of mercy" (Rom. 9: 23). But there is another way of viewing the divine holiness: it may be looked on as love. God's love prompted the gift of the divine Son for the world's redemption. "God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5: 8; cf. Eph. 2: 4). It is to be seen, further, that God has planned the salvation of every member of the human family who trusts him as he reveals himself in Christ. Christians may declare, God has "foreordained us unto adoption as sons through Jesus Christ" (Eph. 1: 5; cf. Rom. 9: 11; 1 Cor. 2: 7).

The apostle's teaching concerning sin is very

important, but we can only glance at his treatment of the theme. Plainly, to his mind, sin is the largest, dreadfullest, shamefullest fact concerning humanity prior to redemption. As to its source, it has proceeded from some original catastrophe. This catastrophe occurred at the origin of human history, and sprang from an individual. "Through one man" it entered the world (Rom. 5: 12); and that man was "Adam" (1 Cor. 15: 22). The consequences of sin to all subsequent to Adam are guilt and death. By nature men since then have been "children of wrath" (Eph. 2: 3), and death has reigned over them (Rom. 5: 17); for "in Adam all die" (1 Cor. 15: 22). Unbelievers are "dead through" "trespasses and sins" (Eph. 2: 1). Not one apart from Christ, Jew or heathen, has ever escaped from the venom of sin; condemnation has come upon every child of Adam; the "judgment came unto all men to condemnation" (Rom 5: 18; also, Rom. 1 and 2). But human guilt before God is not to be understood as arbitrarily imputed to men because they are descendents of Adam; the disposition to sin is universal, and guilt in each case arises from sin voluntarily committed. Condemnation has passed upon all, "for that all sinned" (Rom. 5: 12). Such is our imperfect

outline of the teaching of St. Paul concerning the most frightful fact of the universe.

Sin being the universal and only too evident fact in the sphere of humanity, the question arises, How secure deliverance from its consequences? This is the problem of the ages. To the unlocking of the problem St. Paul addresses himself with the superbest effort of his supernatural genius in the Epistle to the Romans. There are two conceivable ways of getting deliverance from the guilt and power of sin, the way of the law and the way of grace. First, then, what in brief does the apostle teach concerning the law? Apparently, (though he uses the term in various senses) when the apostle contrasts law and grace he uses the former term in the sense of *the divine will as embodied in the Old Covenant.* We infer that this is the Pauline meaning to be attached to law as a conceivable method of access to God's favor from what he states as its various qualities and offices. It is holy and good. "The law is holy" (Rom. 7: 12). It is "spiritual" (Rom. 7: 14). Negatively, it is not sin (Rom. 7: 7). It also harmonizes with God's promises (Gal. 3: 21). Furthermore, it has been designed to prepare the way for Christ, by revealing to man his sin, and

strengthening the consciousness of it. It "came in that the trespass might abound" (Rom. 5: 20). Paul declares that he himself "had not known sin except through the law" (Rom. 7: 7 ff.). In other words, this holy will of God, when he became aware of it, showed him that his sin was sin. Thus the law may be spoken of as an instructor. "The law hath been our tutor to bring us unto Christ" (Gal. 3: 24), plainly, by showing us our helplessness apart from God as he is revealed in Christ. Yet the law was not intended as a substitute for faith in Christ. Here precisely has lain the mistake of the Pharisees, and of the Judaizers, who have opposed the apostle's teaching among his converts. They have regarded the law as an end in itself, instead of as a means of availing of the gracious work of Christ. The law itself is holy, but when its purpose is misunderstood there may be an employment of it that is not holy. The unholy worship of its outward forms, then, is what the apostle has in mind when, along with those representations of it we have mentioned, he describes its observances as "rudiments of the world" (Gal. 4: 3), and "weak and beggarly rudiments" (Gal. 4: 9); and when he treats of circumcision, the leading outward sym-

bol of allegiance to it, as an antithesis to Christ (Gal. 5: 2). This false employment of law, further, is in the apostle's mind, evidently, when he declares that rightness of relation to God is not to be had through the law (e. g., Gal. 2: 21). The law then is from God; it is holy; and it is designed to point to Christ. It would seem, therefore, that a perfect or ideal obedience to it would involve a laying hold of God's righteousness as revealed in Christ, since Christ is the end of the law. In a sense the law involves Christ. He "is the end of the law unto righteousness" (Rom. 10: 4). But no one can keep the law of himself, for the simple reason that while it presents to man prohibitions and positive commands, it of itself supplies no vital force to a dead soul that is requisite to secure the observance of its requirements. Hence the law as an instrument of salvation from sin always has been, and always must be, a failure. No man ever yet was saved by law alone.

Obedience to law being an impracticable means of salvation, there remains but one other method of securing the happy result toward which the law has pointed; and that is divine grace. What men cannot secure of themselves God has offered as a free gift. Christians living

under the New Dispensation are saved by grace: "by grace have ye been saved" (Eph. 2: 5). And the Old Testament saints likewise were saved by grace; for God's promise, for example to Abraham, was "according to grace" (Rom. 4: 16 ff.). It is an error, therefore, to speak of the New Dispensation, in contradistinction to the Old, as the dispensation of grace. Grace, in both New Testament and Old Testament times, has been the only practicable method of salvation. In numerous passages the apostle magnifies grace as the great means of delivering man from sin and death (cf. Rom. 5: 2, 20, 21; 11: 6; Eph. 2: 8; 4: 7, etc.). Indeed, we need not say that none of the other apostles have so grandly developed the glorious doctrine of salvation by grace as has St. Paul.

But if God has designed to offer men salvation as a fruit and pledge of his grace there must be some striking means of revealing that grace, some wondrous embodiment of his will freely to pardon and save. Such an embodiment of divine grace has appeared in Jesus Christ, the Lamb slain from the beginning of the world. We therefore must pause here to outline in part the teaching of St. Paul concerning the person of Christ. He presents Christ as the Messiah of

prophecy (Acts 18: 5); as truly human—of "the seed of David" (Rom. 1: 3); as wholly sinless (2 Cor. 5: 21); as an infallible teacher (1 Cor. 7: 10); as the Lord (Rom. 5: 1); as the founder of an organization—"the firstborn among many brethren" (Rom. 8: 29); as truly divine—the "Lord of all" (Rom. 10: 12–14); as preëxistent (2 Cor. 8: 9; Phil. 2: 5-11); as God's own Son (Rom. 8: 3); as in a sense subordinate to the Father (Rom. 9: 5); as the image of the invisible God (Col. 1: 15); as wedded to the Church (Eph. 5: 23), and as the head of it (Eph. 5: 30); and as the end of all things (Col. 1: 20). By bringing representations like these together we discover how impossible it is to deny either the complete humanity or the complete divinity of Christ in the light of the Pauline teaching. "Christ, . . . being the eternal Son of God, became man, and so was, and continueth to be, God and man, in two distinct natures, and one person, forever."

But how, in the apostle's view, has Christ embodied the grace of God? The answer to that inquiry brings us to the Pauline teaching concerning Christ's redemptive work. Christ Jesus is the ever-living, divine-human instrument of redemption. He represents the divine will

and efficiency in effecting that wondrous result. "God was in Christ reconciling the world unto himself" (2 Cor. 5: 19). In a nobly mystical sense he and his people died together on the cross (Gal. 2: 20). It is the whole of Christ—the divine-human—that has wrought our release from guilt and death; "it is Christ Jesus that died" (Rom. 8: 34). The atoning death of Christ is the most striking element of his redemptive work; the gladsome account of the matter is "the word of the Cross" (1 Cor. 1: 18, etc.). But another element, likewise, not to be overlooked, is his resurrection. He was "delivered up for our trespasses, and was raised for our justification" (Rom. 4: 25). And it is to be noted that the obedience of Christ is the central fact of his eternal mission as Saviour. "Through the obedience of the One" righteousness is accomplished (Rom. 5: 19). The apostle attaches different names to the redemptive work of our Lord. He calls it "redemption" (Rom. 3: 24); and "reconciliation" (2 Cor. 5: 18); and also "propitiation" (Rom. 3: 25). As to the motive of Christ's mission the apostle sometimes describes it as "righteousness" (e. g., Rom. 3: 25), and sometimes as "love" (Rom. 5: 8). But love as the more general term may be taken to

cover the ground. In Christ "God commendeth his love to us." The specific results of redemption for Christ's people are variously set forth. They are described as freedom from condemnation (Rom. 8: 1); destruction of sin (Rom. 8: 3); deliverance from the world (Gal. 1: 4); and the imparting of life—Christians are a new "lump" (1 Cor. 5: 7). The one general term descriptive of the results of redemption is—a new creation in place of the natural man. The general object of redemption may be stated as —the destruction of sin.

Paul's most splendid work as a teacher is revealed in his unfolding of the great truths relating to the person and offices of Christ. At this point we touch the high-water mark of his matchless instruction.

But how shall humanity avail itself of the fruits of this divine service in its behalf? The answer is—Faith. But to determine what St. Paul means by faith in his great epistles we must not be content to look to the popular usage of the term, but must carefully study the various connections in which he uses the word. We discover that by faith as the mode of justification St. Paul does not mean credulity, nor mere intellectual assent. It is first of all belief in a

Person,—"Jesus Christ" (Gal. 2: 16). Also, it is an outputting of soul that involves the possession of "the spirit of Christ" (Rom. 8: 10). It is a sharing with Christ of a common spiritual life principle. Furthermore, obedience is of its essence (Rom. 16: 26). Still further, it works through love (Gal. 4: 14). And its direct issue is goodness. Hence on the human side it originates in the will. The faith that lays hold of redemption, then, is not a simple, but a complex, act. The simplest definition of it is, trust in Christ. And he who has this trust, with all that it involves, is justified—in other terms, he is declared to be in a right relation to God.

The end of faith, then, is Justification. Volumes have been written about justification, but we know of no better account of the topic in brief phrasing than that of Professor Adeney: "It is now admitted that the idea of justification which passed over from Judaism to Christianity is not that of an ethical change—the making a bad man good. Indisputably it signifies clearing from a charge of guilt, or even a more general vindication of righteousness where no change has been made—not making right, but declaring a person to be right,

and then, by a natural transition, treating him as right."[1]

He who has been justified through his trust in Christ, as a work of divine grace, is, according to St. Paul, a "new creation." No longer does he grovel in the dust, no more does he find enjoyment in conscious sin. His face is set Godward. His affection is on things above. Rich is the teaching of the apostle concerning the features of the faith life. It is contemplated under various aspects. We mistake in attending exclusively to any one representation, such as the mystical phrase "in Christ," as though it were the sole definition of Christian character. The believer is a being who is "in Christ" (2 Cor. 5: 17, etc.). He is also one who has a consciousness of sonship, he cries "Abba, Father!" (Rom. 8: 16). He is a being who lives in the sphere of the Holy Spirit (Rom. 8: 9). He likewise is one who bears the fruits produced by the Spirit—his character is clean (Gal. 5: 22, 23). He is in the line of spiritual knowledge (1 Cor. 2: 14, 15). He is free from the fetters of sin (Rom. 8: 2). He is a worker for God (Phil. 2: 12, 13; 3: 13). He is in a state of warfare against evil forces (2 Tim. 4: 7). And his

[1] *Theology of the New Testament*, p. 197.

knowledge is progressive (1 Cor. 13: 12), as is his spirituality (1 Cor. 3: 1, 2; Phil. 3: 12-14). These are among Paul's various accounts of the nature of the human life that is "hid with Christ in God."

We must not fail to note the apostle's highly important teaching concerning the Holy Spirit. Plainly he regards the Spirit as a divine Person, distinct from the Father and from the Son while of the substance of the Godhead, whose office is to supply the grace of the absent Christ, and who is ever the vital force in the life of the believer. He is omniscient (1 Cor. 2: 10, 11). In him we are justified (1 Cor. 6: 11). It is he who gives us assurance of our adoption into God's family (Rom. 8: 15). He guides us in all profitable study of the Scriptures (1 Cor. 2: 13). He directs us in true worship (Phil. 3: 3). He frames for us the petitions of true prayer (Rom. 8: 26, 27). He assures us of God's love for us (Rom. 5: 5). He is the source of joy (1 Thes. 1: 6). He assigns to us our peculiar spiritual gifts (1 Cor. 12: 11). And he is the soul and inspiration of church unity (Eph. 4: 3). Of course this meager outline of the apostle's doctrine of the Holy Spirit might easily be expanded into a volume.

All this is but a fraction of the rich theological system of St. Paul. I have not, for instance, dwelt on his important teaching concerning the Family, or the State, or the Church, or the Future Life. It has been my design to emphasize mainly the more prominent points of his system so far as it relates to sin and deliverance from it. But an outline like this, meager as it is, is sufficient to indicate the wealth of the sublime legacy of truth concerning Christ and his Church that our apostle has left for the instruction of the ages.[1]

The fact that each of the apostle's greater epistles consists of two divisions—the doctrinal followed by the practical—is one of the indications of his logical bent; and it also serves as a perpetual reminder that theory and practice are not to be divorced in the believer's life rule or the Christian teacher's method. Truth and practical holiness, the two correlates of the apostle's teaching,—each is the half-orb of the true life. They are mutually dependent. Truth alone is cold, unfeeling, non-lovable, anti-social; and, on

[1] A discussion, however condensed, of St. Paul's ethical system would lead me too far from my chosen path. One point, however, I must express an opinion upon—the apostle's attitude toward marriage. I read 1 Cor. 7 in connection with such passages, for example, as Eph. 5 : 22, 23,—where marriage is almost exalted into a sacrament,—and 1 Tim. 5 : 14,—where "the younger women" are advised to marry,—and I hold accordingly that it is an error to charge their author with unfriendliness to the married state.

the other hand, conduct alone, which does not rest on a system of truth, however fair to the sight, is a house without a foundation. Hence all true preaching must present the two elements. Its end is not belief, and it is not conduct; but it is belief revealed in action.

Is St. Paul's teaching absolutely reliable? In other words, is that teaching to be regarded as a part of the gospel, or is it to be regarded rather as a comment on the gospel? Does the apostle infallibly present the divine thought concerning the character and offices of Christ, and concerning the character and life of the Church of God? Or is there an antithesis between St. Paul and Christ? We cannot impeach the trustworthiness of the apostle, and hence we must not sympathize with the spirit behind the cry that has been heard of late,—"Back from Paul to Christ!" For the apostle claims to have received his apostleship from the Lord himself; and he distinctly claims to teach under direct supernatural revelation from Christ. He tells the Galatians concerning the gospel which he has been preaching—and this indicates beyond the slightest doubt his own claim as to the source and authority of his message,—"Neither did I receive it from man, nor was I taught it, but it

came to me through revelation of Jesus Christ" (Gal. 1: 12). This is a vital utterance, a key-text. With it harmonize other statements where a similar claim of a special revelation is made (e. g., 1 Cor. 9: 1); with it harmonizes the significance of his various visions and his understanding of them; and there also harmonizes with it a general tone of his utterances, namely, that, of certainty and emphasis concerning alleged truths pertaining to Christ which no man could ever have attained to originally by any means short of a supernatural revelation. Since, then, he clearly believes and claims that he has received such a revelation, we must either admit his claim or impeach his rationality. He is a genuine mouthpiece of Christ, or he is an enthusiast. But that he is no mere enthusiast appears from his confident appeal to the manifest signs of his apostleship that were recognized by those he primarily addressed.

There is another way of approaching the question of St. Paul's reliability, and that is by remarking on the antecedent probability of such a revelation from Christ as we believe he received. Christ at the very last informed his disciples that there was truth to be revealed to them thereafter which they had not yet learned.

"I have yet many things to say unto you, but ye cannot bear them now" (John 16: 12). To unfold this revelation subsequent to his death he promised the Holy Spirit, and, as a means in some transcendent sense to be identified therewith, he promised himself. "He shall guide you into all the truth." "I will come unto you." According to the divine Mind itself, then, the gospel record is not to close with the history of the four evangelists. A revelation is to follow the Resurrection and the Ascension, where the record of the four ends. Since, then, in the nature of things, a complete gospel must deal with a complete Christ, we could not but regard the mere narrative of the events of the earthly life of our Lord as a fragmentary gospel. The entire gospel must involve a contemplation of the ascended, glorified Christ, and an account of the kingdom of God in the light of his full kingship. Now where are we to look for this revelation supplementary to that granted to the four evangelists? What more reasonable to believe than that to St. Paul in the light of the peculiar features of his supernatural call was principally intrusted the supreme privilege and task of receiving from above and recording the thought of God concerning those gospel principles

less fully unfolded by the earlier sacred writers? Principally, we say; for in the matter of authority apart from quality and extent of teaching we may not claim superiority for St. Paul as a vehicle of revelation in contrast with his fellow-apostles.

As Professor Adeney says: "St. Paul laid claim to a specific apostolic mission, with a gospel received not from man but direct from Christ, and a full share in the new gifts of the Spirit. If a great outpouring of the Holy Ghost on the Church, with a more specific illumination for the apostles, is to be accepted as a central fact in the history of these times, it is simply unreasonable to expect that so potent an influence should not have left its stamp in a most marked degree on such a man as the great apostle to the Gentiles."[1] And as Professor Wilkinson declares: "Our option is not 'Christ or Paul.' 'God forbid!' I seem to hear St. Paul himself, after his manner, fervently saying. Our option is not 'The Christ of the gospels or the Christ of Paul's epistles.' Our true option is, 'The Christ partially revealed in the gospels and in the epistles.'"[2] There is a contrast, indeed, between the gospels and the Pauline epis-

[1] *Theology of the New Testament.*
[2] *Homiletic Review*, vol. 38, p. 114.

tles; but it is the contrast simply between the root and the tree, between truth and more truth. The relation is not of opposition but of expansion.

Yet we are not to hold that finality attaches to the teaching of our apostle. The end of truth is unattainable on earth. There is more to Christ and the gospel than St. Paul ever discovered. Progressiveness of knowledge concerning the things of God, the apostle himself clearly teaches. "Now we know in part," he writes, speaking of the mirror light of human wisdom at its clearest in contrast with the face-to-face light of the heavenly life (1 Cor. 13: 9). But since he received his message from a source higher than human, new light springing from the gradual mind movement of the Church under the guidance of the Holy Spirit may reveal new meaning and beauty in his thought, but it cannot weaken its force or dominion.

Next after the Man of Galilee, no person has exerted so vast an influence over the thought and life of humanity during the past nineteen centuries as has St. Paul, the theologian. The undying, ever enlarging vitality of his thought is evidenced strikingly by the new literature that is constantly appearing under the inspiration of his

teaching. The world does not tire of him and his instruction. So long as men struggle against sin, and so long as the human mind is inclined to grapple with the transcendental problems of grace, redemption, and the future life, so long will Christian intelligences continue to welcome earnest, sympathetic comments on the method and substance of his system of teaching. He stands before the mind of the ages as the greatest exponent of the life and teaching of the divine Master.

Even among those who are not to be classed as evangelical there are not wanting men of power and even genius who do not hesitate reverently to pay to him high tributes of admiration and respect on the ground of his wondrous apprehension of the mind of Jesus, and his consequent priceless contribution to the thought of the centuries. With the words of one of the greatest of these on our continent we close:—

"Paul, more than anyone else, has gone down into the mind of Jesus. His doctrine in the earliest times turned a Jewish religion into one adapted to all mankind. It transferred Christianity from Asia to Europe. It broke down, in the beginning, the attempt to narrow it into the dimensions of a Jewish sect. . . . He gave a fresh

impulse to human thought, and the force of this movement is not yet exhausted. Augustine, Luther, Pascal, and Wesley, have each, in turn, received from the apostle Paul the mighty influence which awakened their spiritual natures. His place in universal history is in the front rank of those who create a new epoch in civilization and progress." [1]

[1] James Freeman Clarke, *The Ideas of St. Paul.*

ST. PAUL'S CHRISTLIKENESS

Oh, no, my dear, it is *to pray*, to *pray* as God would have us; this is what at times makes me turn cold to my soul. Believe me, to pray with all your heart and strength, with the reason and the will . . . that is the last, the greatest achievement of the Christian's warfare on earth. *Teach* us to pray, O Lord!—*Coleridge—Table Talk.*

Only when we have freely given ourselves to the most merciful God do we know what it is indeed to pray, to speak to God with that trustful yet reverent familiarity which becomes children who feel that they have and can have no secrets to hide from their Father in heaven. Only when we have presented ourselves unreservedly to God as a living sacrifice, can we taste the joy of an untroubled conscience, and of a true inward peace of soul, and of a moral assurance of salvation, through His most precious death, who makes our self-oblation an acceptable reality.—*Liddon.*

To me to live is Christ—*Phil. 1 : 21.*

X

ST. PAUL'S CHRISTLIKENESS

In Chapter II. the determining principle of the apostle's character and work is spoken of. We are now and finally to consider the main features of his spirituality; or, in other words, to glance at the outline of the picture of Christ as it is reflected from his spirit. Faith is the tree, rooted in divine grace; Christlikeness is the golden fruit, borne on branches that reach into the heavens.

The visions of St. Paul must not be overlooked as a factor in his spiritual experience. We accept the record of them as historical, but we cannot explain them. Neander has well said, "We know not the law according to which the communications of a higher spiritual world to men living in the world of sense take place, so as to be able to determine anything concerning them." It is idle to try to analyze or describe the glory or language of heaven, or the mode of their occasional manifestation in the souls of men

on the earth. It is enough to know that there are capacities in the human soul that enable it in exceptional instances literally to hear voices from heaven and to behold heavenly forms, and to be thus cheered and inspired. In the threefold account of the first of these visions of St. Paul we are to understand that Christ actually appeared in visible form to his prostrate servant (Acts 9, 22, 26). We regard it not as a dream, nor as a figment of an exalted imagination, but as a matter of genuine sense perception. In the case of Christ's appearance to the praying convert in the temple it is not so clear that it was a matter of perception by the outer sense; it was in "a trance" —possibly to the inner sight—that the Lord appeared with his strengthening command. Concerning the other instances,—the approach of Ananias (Acts 9: 12); the appearance of the man of Macedonia in Troas (Acts 16: 9); the encouraging word of the Lord in the dark hour in Corinth (Acts 18: 9, 10); the presence and encouraging prophecy of Christ in the Jerusalem prison (Acts 23: 11); the uplifting to the third heaven and the hearing of "unspeakable words" (2 Cor. 12: 1–4); and the appearance of the angel on shipboard with his message of courage (Acts 27: 23, 24)—concerning these we can only accept the

history as it is written, leaving it reverently in its native nimbus of sacred mystery. The fact that these experiences always coincided with solemn crises of the apostle's career has received frequent comment. Perhaps they may be described as supernatural revelations to oppose temptations of unique power, an extraordinary force from above to meet an extraordinary spiritual need. At all events, the supernatural element in St. Paul's experience must not be left out of account in a just description of his character. Our failure to lay constant emphasis on this factor in our portraiture of several sides of our subject has not been, indeed, unintentional. Wherever it has been possible to explain the apostle's spirit and work in the light of the ordinary processes of grace, we have magnified the ordinary rather than the extraordinary sources of his power in order to show how essentially human and thus far imitable he was. But we have never overlooked the fact that his spiritual genius was shaped in part by special and unusual revelations from God.[1]

[1] We should not, of course, overlook the extent to which the apostle was an agent of the supernatural. The main references in The Acts to his miracles are these: Chaps. 13: 11; 14: 3, 8–10; 16: 16–18; 19: 11, 12; 20: 10; 28: 8, 9. Interesting questions for the student of the subject are: Wherein does St. Paul's power of working miracles differ from that of Jesus? To what extent is his consciousness of this power discoverable in the quality of his faith and zeal? His distinct claim to possession of this power is not to be lost sight of (see Rom. 15: 19; 2 Cor. 12: 12).

But the one cause of his splendid resemblance to the Master which involves all lesser influences was the Holy Spirit. He was kept in close touch with Christ throughout his apostleship by a force that acted upon his soul from without—a force not innate but heaven-born. This, indeed, is the sum of the whole matter. In his missionary career he was, in a rare sense, Spirit-led. In no other history is the Holy Spirit so honored as in The Acts. But the inner as well as the outer life currents of this arch saint were shaped by the Paraclete. He approached nearer than others have to Christ's ideal because above his brethren he followed the leadings of the Spirit.

The leading feature of the spirituality of the apostle was his *habit of prayer.* He imitated Christ in this, first of all, that he lived in the atmosphere of communion with the Father. It must ever prove a surprise to him who inquires into the matter for the first time to learn how largely prayer figures in St. Paul's experience. We often comment on the value Luther attached to prayer; we have been struck with the deeply devotional spirit of men of vast intellectual equipment, like Coleridge and Gladstone; we have noted how necessary prayer has proved to the princes of Christian missions, like Eliot, and

Brainerd, and Judson, and Livingstone; but we can hardly doubt that none of these has made so much of prayer as did this father of missions. Prayer was truly the ozone of his soul's breath.

In considering the instances of his prayers mentioned by Luke—a list of no mean proportions—it might be profitable to group together the references to his prayers in his own behalf, and to place in another group the references to his prayers for others. In the first group would fall such instances as his prayer immediately subsequent to his conversion, in the house of Judas in Damascus,—"Behold he prayeth" (Acts 9: 11); and that of his prayer in the temple, later, when in his trance he saw and heard the Lord (Acts 22: 17); and that of the prayer meeting he and Silas held in prison in Philippi after their scourging (Acts 16: 25); and that of his outpouring of soul to God in the presence of the elders at Miletus on the occasion of his farewell to them (Acts 20: 36); and that of the gathering for prayer on the beach at Tyre in company with the Christians of the place, men and women and children (Acts 21: 6); and that of the utterance of his thanks to God at the Market of Appius and the Three Taverns when he was met by friends from Rome (Acts 28: 15). In instances like these

we discover the apostle at prayer for wisdom, guidance, strength,—for himself, or in view of the situation in which he is placed.

Among the definite instances mentioned of his prayers for the welfare of others we may mention that when, in connection with the ordination of elders on his first missionary journey, he and Barnabas "prayed with fasting" (Acts 14: 23); and that in connection with the healing of the father of Publius, "unto whom Paul entered in, and prayed, and laying his hands on him healed him" (Acts 28: 8).

Then, too, a student of the prayerfulness of the apostle would not fail to note the many references to his prayers and his habit of prayer that he himself makes. Thus he tells the Thessalonian saints, "We give thanks to God always for you all, making mention of you in our prayers" (1 Thes. 1: 2). He is "always" talking about them to God. A little later he repeats to the same friends the fact of his unceasing thanksgiving to God on their account,—"We also thank God without ceasing" (1 Thes. 2: 13); and still again he tells the same class that "night and day" he is "praying exceedingly" that he might be permitted to see them in person (1 Thes. 3: 10); and in his second letter to the same

people, as though that were the best proof of his constant loyalty to them, he repeats the assertion of his habit of remembering them before God,—"We pray always for you" (2 Thes. 1: 11). In the letter to the Romans we find expressions like this: "I thank my God through Jesus Christ for you all that your faith is proclaimed throughout the whole world" (Rom. 1: 8); or this: "Unceasingly I make mention of you, always in my prayers making request, if by any means now at length I may be prospered by the will of God to come unto you" (Rom. 1:9, 10). In the Corinthian epistles we recall references to his thanks to God concerning the saints in Corinth (e. g. 1 Cor. 1: 4), and the familiar reference to his threefold prayer for the removal of his thorn in the flesh (2 Cor. 12: 8). He tells his readers in the Ephesian letter that he ceases not to give thanks for them, making mention of them in his prayers, that they might secure "a spirit of wisdom and revelation in the knowledge of" Christ (Eph. 1: 15–17). So, too, he reminds the Colossians that he is "praying always" for them (Col. 1: 3, 9, 10). And every "remembrance" of his beloved friends in Philippi leads him to supplication in their behalf, "with joy" (Phil. 1: 3–7). In his first letter to Timothy we

hear him thanking God for enabling grace (1 Tim. 1: 12); and he tells his younger brother in the second letter that his remembrance of him before God is "unceasing," (2 Tim. 1: 3). To Philemon also he writes, "I thank my God always, making mention of thee in my prayers" (Philemon 4). The frequent use of the word "always" in these references is significant. How much of the time of this busiest of Christian workers was spent in prayer? Must we not infer that never a day passed without its own hour of prayer? Are we wrong in supposing that whole days were at different periods devoted in this life crowded with activities to solemn communion with God? Nor can we doubt that the secret of his sustained strength and of his vast labors, with their magnificent results, finds its solution largely in the fact of this habit of prayer. It is through feeding on the fruits of prayer that the soul's life is renewed like the eagle's.

Then, still further, let us consider the apostle's exhortations to prayer which we feel sure are justly to be regarded as an indication of his own practice. Listen to his injunction to the Thessalonians: "Pray without ceasing; in everything give thanks" (1 Thes. 5: 17); and his request, "Pray for us" (1 Thes. 5: 25). Hear

his request for the prayers of the same people for himself: "Brethren, pray for us, that the word of the Lord may run and be glorified" (2 Thes. 3: 1). Note the phrase elsewhere, "continuing steadfastly in prayer" (Rom. 12: 12), and the expressions indicative of Christian privilege,—"praying at all seasons in the Spirit" (Eph. 6: 18), and "giving thanks always for all things in the name of our Lord Jesus Christ" (Eph. 5: 20). Dwell also on the suggestion, after he has expressed a wish for the peace of God in behalf of the Colossians, "Be ye thankful" (Col. 3: 15), and on his exhortation to the same church to have every word and deed proceed from the prayer spirit (Col. 3: 17), and on his injunction, "Continue steadfastly in prayer, watching therein with thanksgiving" (Col. 4: 2). Recall, too, the oft-quoted teaching in the Philippian epistle: "In everything by prayer and supplication with thanksgiving let your requests be made known to God" (Phil. 4: 6). And behold yet again his desire as expressed to Timothy that "supplications, prayers, intercessions, thanksgivings, be made for all men" (1 Tim. 2: 1).

Prayer, then, was finely interwoven into the very fabric of the apostle's life. It seems to have been connected with every fervent thought, every

burning word, every important activity. He appears to have begun every letter with prayer. His plans of journeys were born in prayer; he set forth on every itinerary in the mood of prayer; his returns from abroad were all celebrated with thanksgiving. He could not reflect on absent friends without offering up a silent petition for their welfare. He mingled prayer with his tender advice, or his sterner admonitions. His afflictions ever brought him to his knees, and thus increased his sweet intimacy with the God of all comfort. "Every statement of doctrine seems to lead to a thanksgiving, every discussion of a practical subject seems to suggest a prayer." [1] His statements of Christian truth, however they might seem to pertain to the intellectual rather than to the emotional realm in Christian experience, were all charged with the temper of prayer as the heavy clouds are charged with electricity. Often even his sterner and more rugged teachings end with an exalted outburst of devotion. The great crises of his career are all marked with the evidence of prayer, as mountain tops in the Adirondacks are marked by the tripods of the surveyor. Truly he is a constant illustration of the truth that

[1] Howson, *The Character of St. Paul.*

"Prayer is the Christian's vital breath,
The Christian's native air."

Again, the study of the prayerfulness of the apostle Paul makes clear the close association of petition and thanksgiving as elements of prayer. Dr. Howson, in his well-known study of the apostle's character, seems to regard "thanksgiving and prayer" as distinct; but it is clearly more accurate to regard thanksgiving as a form of prayer, or as one of its elements. Thanksgiving is not distinct from prayer, but is a part of it. The complete or ideal prayer always involves thanksgiving, though that outpouring of soul to God which involves only petition or only thanksgiving may be true prayer. Now it is clear that while St. Paul had many things to ask of God he never forgot his constant causes of thankfulness. His experience teaches that in prayer we both give and receive. We receive the blessing and we give the praise. Indeed, we are to remember that thanksgiving is the true ending or just climax of our prayers. As Maclaren of Manchester states it, "The prayer that begins with trustfulness, and passes on into waiting, will always end in thankfulness, triumph, and praise."

Let us now consider the apostle's *conscien-*

tiousness as a feature of his Christlikeness. And here we will examine the feature in question in the light of that revelation of himself afforded in his utterances rather than in the light of his history as narrated by St. Luke. The honest and high-toned regard of the apostle for his own reputation has already been spoken of; and his tender respect for weak consciences has also been dealt with. There remain to be glanced at, his general instructions about conscience, his appeals to conscience, his warnings against trifling with conscience, and his account of his lifelong habit concerning conscience. His unquestionable sincerity leads us to infer from his words on these topics that he was a just man, a good man, a man who lived as conscious that the eye of God was ever on him—in other terms, that he was a true follower of the Lord Jesus Christ.

What, then, does the apostle have to say about conscience? Let us select teachings on the topic from his later utterances. Thus he declares to Timothy, "The end of the charge is love out of a pure heart and a good conscience and faith unfeigned" (1 Tim. 1: 5). Here love, the sum of the matter of Christlikeness, is viewed as resting on the triple foundation of faith, conscientiousness, and heart purity. A

"good conscience" must be maintained, or we are to understand that the blessed structure will fall. Later he indicates that the substance of his charge to one he probably loves most of all his vast circle of friends, and for whose spiritual prosperity he is accordingly most deeply solicitous, is "holding faith and a good conscience" (1 Tim. 1: 18). It would seem that he regards faith and a correct life as eternally married; they may not be put asunder; they tell the whole story of a life as the Master would have it. Accordingly he insists with emphasis that office bearers—deacons for instance—must hold "the mystery of the faith in a pure conscience" (1 Tim. 3: 9). And this teaching is an echo of his somewhat earlier instruction that it is demanded of all that their lives have reference to things honorable, just, pure, lovely, and of good report (Phil. 4: 8). Such, then, is the indication in the apostle's language, to look no further, of his respect for a good conscience, a truly upright and godly life. Surely he would have agreed that

> "He that has light within his own clear breast,
> May sit i' the center, and enjoy bright day;
> But he that hides a dark soul, and foul thoughts,
> Benighted walks under the midday sun;
> Himself is his own dungeon." [1]

[1] Milton.

His regard for the light of "the candle of the Lord" within man is shown, also, by his powerful appeals to conscience. The heathen are not without this light, and with this fact he begins his argument in behalf of Christ to the pagan world (Rom. 1: 20, 21). Humanly speaking, the only ground of hope for the acceptance of the gospel by members of heathen communities is the fact of the possession of a conscience by the lowest and most ignorant. If the heathen world were devoid of a sense of right and wrong there could be no room for the task of the missionary. Hence we are not surprised at the apostle's appeals to conscience when he addresses the pagan consciousness, as in Lystra or in Athens (Acts 14: 14–18; 17: 27). These appeals indicate clearly the apostle's respect for rightness of action, and incidentally throw light on his own ideal of conduct.

But still further, conscience is so exalted, so divine a treasure, to his mind, that it is not to be trifled with. A thing may be right in itself, but if there be in any partially-instructed soul a scruple about it, to that soul it becomes a sin and it is to be avoided. The well-known warning to those of tender conscience against eating meats offered to idols is essentially a warning against

playing with conscience,—"But he that doubteth is condemned if he eat" (Rom. 14: 23; also 1 Cor. 8: 12; 10: 28, etc.). To toy with conscience, or juggle with its arguments, is like playing with the divine fire between the cherubim. Thus its light will be extinguished, and as the light fails the fire is likely to consume the trifler. Our teacher here is plainly one who is keenly alive to the sense of right.

He tells us, furthermore, with a noble frankness that is far above boastfulness, that following conscience has been his lifelong habit,—a practice that we believe must have grown like every other habit. Before Felix he solemnly declares, "Herein do I also exercise myself to have a conscience void of offense toward God and men alway" (Acts 24: 16). Following conscience is ever a daily business with him. In connection with this assertion of his constant respect for his conscience we are to consider such a statement as this: "We preach not ourselves, but Christ Jesus as Lord" (2 Cor. 4: 5). We understand, then, that to his mind Christ the Lord as a personal Saviour is in vital relation to correctness of conduct; is, in fact, the source of a pure life. But we are chiefly to note how conscientious the preacher seems to be in the matter of delivering

a true message—that with Christ as its soul. He exercises himself to have a good conscience when he interprets the gospel, he is an ambassador true to his king. Of like purport is his profession: "Knowing therefore the fear of the Lord, we persuade men, but we are made manifest unto God; and I hope that we are made manifest also in your conscience" (2 Cor. 5: 11). In general conduct, and in preaching, therefore, our apostle is one who is true to the Christ standard. In the relations of temporal business, likewise, he takes pains to act with strict correctness. We have already spoken of the principles that have guided him in monetary matters, but it remains to quote his statement of his own attitude in trying to avoid the slightest risk of criticism in this department: "Avoiding this, that any man should blame us in the matter of this bounty which is ministered by us" (2 Cor. 8: 20). In the light of teachings like these concerning conscience surely there is little room for the claim that the teacher places a principle, faith, in a sphere apart from right conduct. In the teachings and in the man we find that the tree—faith—is good, and that consequently the fruit—holy character—is likewise good.

We do but follow the consensus of the Chris-

tian thought of the ages in declaring that St. Paul was Christlike in this, that he was a man of duty. Not what is expedient, but what is right; not what is pleasurable, but what is right; not what is profitable in this present time, but what is right: this may truly be said to have been the rule by which the apostle ordered his course. "Duty," says Lacordaire, "is the grandest of ideas, because it implies the idea of God, of the soul, of liberty, of responsibility, of immortality." If this be correct St. Paul was actuated from his Damascus day to his coronation day by the noblest idea. I cannot forget the moment when with beating heart I read the inscription on the stone marking the resting place of Mary Lyon, at Mount Holyoke: "There is nothing in the universe that I fear, but that I shall not know all my duty, or shall fail to do it." It is an echo of the feeling of St. Paul. And his regard for duty was inspired by the life, and the eternal demand, of Him who is everlastingly the effulgence of the Father's glory, and the very image of the substance of the Omnipotent.

The Christlikeness of St. Paul may be regarded likewise from the standpoint of his *other-worldliness.* Heaven as the abode of the Christ of glory was the firmest reality to him, and its

purity, peace, splendor, and everlastingness, were ever before his mind as more than an offset to all tribulations, and more than a full reward for all difficult endeavors. The farther he pursued duty's path the brighter the star of hope above him glowed; the deeper the valley of trial through which he passed the more perfectly the glory of the future surrounded him, dispelling all gloomy shadows. Probably there never lived a mere man to whom heaven was so real.

Consider the evidences his language affords of his firm faith in the resurrection. The sources of that faith have been already dwelt on—the miraculous appearance of the risen Christ at his conversion, his visions, and those ordinary ministrations of the Holy Spirit that are available for all believers. The strength of that faith is at every turn manifest in the epistles; and to attach but a secondary importance to it is to fail to learn the chief lesson of the apostle's life. His trust in the truth of the resurrection life is expressed in most vigorous language. He "knows" whom he has believed (2 Tim. 1: 12). He declares that he believes, and hence writes, "knowing that he which raised up the Lord Jesus shall raise up us also with Jesus" (2 Cor. 4: 14). Earthly life and service, blessed as they are, are

less desirable to him than the life to come. He knows that while he is at home in the body he is absent from the Lord (2 Cor. 5: 6). And according to his view the Christian is to be pitied, even if his earthly life is regulated by faith in Christ, provided the object of that faith be but a phantom, as it must be if Christ is not risen and the resurrection of believers is consequently but a delusion. "If," he writes to the Corinthians, "in this life only we have hoped in Christ, we are of all men most pitiable" (1 Cor. 15: 19). Because of this reliance upon the future he can truly declare that his "citizenship is in heaven" (Phil. 3: 20), and he can laugh at the alleged defeat that death threatens. Surely to his mind

> "There is no death.
> What seems so is but transition."

Heaven to him is the first of realities.

Accordingly we are sure that he measures all earthly values by the standard of heavenly wealth. He could truly say, "I coveted no man's silver, or gold, or apparel" (Acts 20: 33). Why? Because he ever followed his own advice to the Colossians to "seek the things that are above, where Christ is" (Col. 3: 1). But he was not led by this principle to any fanatical dis-

regard of material blessings. He knew the power of health, and mental vigor, and opportunity, and money; but he kept these in their true place. He used them all to the glory of God. He was rich toward God. He was infinitely removed from the Epicurean philosophy of life.

This ever-present sense of the reality of heaven enables him to sustain himself under the burden of the hardships of his life course and ministry. He reckons "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed" toward him. The end makes the means easy. "For to this end we labor and strive, because we have our hope set on the living God" (1 Tim. 4: 10). Nowhere does he rise to a higher flight of ecstasy in contrasting the littleness of human trials with the glory of their end than in the magnificent peroration of the eighth chapter of Romans. "If God is for us," he cries, "who is against us?" God is heaven, and "neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8: 38,

39). The language of faith in ageless life never reached a higher level.

Of course such a sense of heaven destroys the fear of death. Among the many expressions which reveal the apostle's personal attitude toward death these may be recalled: "I hold not my life of any account, as dear unto myself" (Acts 20:24); that is, of course, apart from God's will. "Whether we wake or sleep" he teaches, "we should live together with him" (1 Thes. 5:10). At Cæsarea he is "ready not to be bound only, but also to die at Jerusalem" (Acts 21:13). "Whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's" (Rom. 14:8). His times are cheerfully left in God's hands. Calmly and without fear he declares to the Corinthians, that "God hath set forth us the apostles last of all, as men doomed to death" (1 Cor. 4:9). We cannot but feel an admiration of the brute bravery with which the gladiators saluted the emperor calmly as men about to die; but how much loftier the courage of this Christian apostle in which there was no despair; who, because of the look across the grave, was enabled deliberately to turn his back on prosperity, friends, honor, wealth — a

peaceful life followed by a peaceful death—and to choose rather, and in gladness of soul, a course of toil, privation, and pain, which must end, like his Master's, at some Calvary and at an inevitable cross!

Fearlessness is in this other-worldliness, and also joy. His striving, beyond all seeking after the present fruits of an active and successful ministry, is for an incorruptible crown (1 Cor. 9: 25). And at life's summit he hardly knows which attracts him most—work for the Master below, or joy in the Master's presence above. He is "in a strait betwixt the two, having the desire to depart and be with Christ" (Phil. 1: 23). At the very last the sharpness of death is all lost in the ecstasy of the sight of the near haven, and the abiding throne, and the unfading crown. "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing" (2 Tim. 4: 7, 8). Thus ends the earthly portion of this best and grandest of merely human lives. The best wine is offered at the feast's end. The career which

has signified so much to the kingdom of God on earth ends in a shout of victory. Like his Master on Olivet he seems to ascend into a cloud. He passes above our sight, and he leaves all warfare, weariness, and pain, below. Heaven is on the earth to such a life. The future to him is but a fuller revelation of mysteries now in part understood, and of glories now in a measure realized.

A great Atlantic steamer, after a winter voyage westward, calmly steams up New York harbor to her pier. A severe journey is ended. Yesterday, as during the days preceding, the staunch vessel was buffeting huge waves, facing a terrific head wind, and surrounded by an atmosphere bitterly cold. She bears the scars of her conflict with the elements. Her deck and sides are heavily mantled with ice, and her rigging resembles the bleak trees of some Canadian forest in December, heavily encrusted with tons of ice. But on the morning of her arrival at her destined port, through one of those quick climatic changes common on our shore, she seems to have emerged into the warmth and

light of a day in springtime. Her cargo is intact; her human freight has suffered no harm; her great engines are still at work—the smoke still pours in a steady stream from her great smokestack. As she moves nobly into the upper bay, her flag floating proudly from her peak, the sun smiles a welcome to her, causing rainbows to be reflected from her icy armor. The battle with the sea has issued in victory, and the ship is fast at her dock in the homeland! It is a type of the apostle's arrival home. His warfare with unfriendly elements is accomplished; he has nobly, against many adversaries, wrought out his task; he has reached his haven; and all heaven, and all Christian generations on earth, the living and the unborn, may well unite to laud his triumph with a chorus of celestial praise.

APPENDIX I

Approximate Dates of St. Paul's Life

[*Time points determined by secular authorities, in italics*]

St. Paul's Birth	(B. C.) 1
Conversion	(A. D.) 32
First Visit to Jerusalem after Conversion (Gal. 1: 18)	34
Years in Syria and Cilicia	34–44
Death of Herod Agrippa I.	44
Second Visit to Jerusalem (Gal. 2: 1)	45
First Missionary Tour Begins	46
Third Visit to Jerusalem (Jerusalem Council)	50
Second Missionary Tour Begins	50
Third Missionary Tour Begins	54
Imprisonment in Cæsarea	58–60
Festus Succeeds Felix	60
Voyage to Rome	60–61
Imprisonment in Rome	61–63
Final Missionary Labors	63–66
Martyrdom	67

APPENDIX II

THE EPISTLES OF ST. PAUL

List in Chronological Order	Groups	Periods	Dates A. D. (about)	Where Written	Character
1 Thessalonians	I	2d Miss'y Tour	52	Corinth	Eschatological
2 Thessalonians			53		
Galatians	II	3d Miss'y Tour	57	Ephesus?	Soteriological
1 Corinthians			57	Ephesus	
2 Corinthians			57	Macedonia	
Romans			58	Corinth	
Philippians	III	First Roman Imprisonment	62	Rome	Personal
Ephesians			63		Christological
Colossians			63		"
Philemon			63		Personal
Titus	IV	Closing Years	66	Macedonia?	Pastoral
1 Timothy			66	"	
2 Timothy			67	Rome	

Index of Scripture References

PAGE

Psalms.

11 : 4 105
14 : 1 27

Isaiah.

45 : 4 19

Matthew.

4 : 1 54
4 : 19, 20 38
12 : 13 37
13 : 38 84
19 : 16 27
20 : 28 25
28 : 19 84

John.

16 : 12 214

Acts.

7 : 52 43
7 : 58 14
Ch. 9 . . . . . 42, 222
9 : 4–6 34
9 : 11 225
9 : 12 222
9 : 15 44
9 : 20 . . . . . 43, 53
9 : 22 . . . . . 46, 55
Chs. 13–21 86

PAGE

Ch. 13 . . . . . 58f
13 : 11 223
13 : 16 . . . . . 14, 184
13 : 39 59
14 : 3, 8–10 223
14 : 14–18 234
14 : 15 184
14 : 22 . . . . . 102, 123
14 : 23 226
15 : 36 102
16 : 4 108
16 : 7 60
16 : 9 222
16 : 16–18 223
16 : 25 . . . . . 74, 225
16 : 31 37
16 : 37 173
17 : 15 152
17 : 22 184
17 : 26 199
17 : 27 234
17 : 28 16
17 : 30 37
18 : 5 205
18 : 9, 10 222
18 : 17 23
18 : 24 63
19 : 11, 12 223
20 : 10 223

PAGE

20: 21 115
20: 24 . . . . . 62, 241
20: 27 190
20: 33 239
20: 35 186
20: 36 225
21: 6 225
21: 13 . . . . 148, 241
21: 37 126
21: 39 173
Ch. 22 . . . . . 42, 222
22: 3 12
22: 14 . . . . . 19, 43
22: 17 225
22: 28 . . . . . 15, 174
23: 1 20
23: 11 222
24: 10 184
24: 16 235
25: 11 174
Ch. 26 . . . . . 42, 222
26: 2 184
26: 8 21
26: 14 22
26: 22, 23 42
26: 29 181
27: 23 222
27: 34 178
28: 8 226
28: 8, 9 223
28: 15 225

Romans.

Ch. 1 200
1: 1 61
1: 3 205

PAGE

1: 8 227
1: 9, 10 227
1: 18 199
1: 19 199
1: 20, 21 234
Ch. 2 200
2: 2 15
3: 9 196
3: 22 198
3: 24 206
3: 25 206
4: 16ff 204
4: 25 206
5: 1 205
5: 2 204
5: 3 122
5: 5 210
5: 8 . . . . 199, 206
5: 12 200
5: 12–21 195
5: 17 200
5: 18 200
5: 19 206
5: 20 202
5: 20, 21 204
6: 6 196
6: 8 196
7: 1–6 194
7: 7 . . . . 201, 202
7: 9 196
7: 12 201
7: 14 201
Ch. 8 145
8: 1 207
8: 2 209
8: 3 . . . . 205, 207

	PAGE
8: 9	209
8: 10	208
8: 15	210
8: 15–17	194
8: 16	209
8: 26, 27	210
8: 29	205
8: 31	240
8: 34	206
8: 38, 39	240
9: 5	205
9: 11	199
9: 23	199
10: 2	182
10: 4	203
10: 12, 14	205
10: 14	35
10: 17	35
11: 6	204
12: 10	168
12: 12	229
12: 18	118
14: 8	241
14: 13	122
14: 23	235
Ch. 15	109
15: 9	199
15: 19	223
15: 20	78
15: 30	162
16: 26	208

1 Corinthians.

1: 2	184
1: 4	227
1: 14–16	112
1: 18	206
1: 23, 24	52
2: 2	48, 61
2: 7	199
2: 10, 11	210
2: 13	210
2: 14, 15	209
3: 1, 2	210
4: 9	241
5: 1	113
5: 3–5	113
5: 4	114
5: 7	114, 207
5: 11	114
6: 1	118
6: 11	210
Ch. 7	211
7: 10	205
8: 12	235
9: 1	213
9: 7–14	109
9: 15	110
9: 15, 18	176
9: 25	242
10: 4	192
10: 16	113
10: 28	235
11: 23ff	55
11: 23–25	113
12: 11	210
12: 13	112
Ch. 13	145
13: 4	150
13: 9	216
13: 11	46
13: 12	210

	PAGE
Ch. 15	42, 123
15: 9	26
15: 10	186
15: 19	239
15: 22	195, 200
15: 33	16
Ch. 16	109
16: 1–4	111
16: 3	111

2 Corinthians.

1: 4	122
Ch. 2	113
2: 4	116
2: 7	114
2: 12, 13	152
4: 5	235
4: 14	238
5: 6	239
5: 11	236
5: 14	195
5: 17	209
5: 18	206
5: 19	206
5: 20	61
5: 21	205
6: 10	171
6: 14	114
7: 4	74
7: 5	73
8: 9	205
8: 20	236
Ch. 9	109
9: 2	110
11: 22	14
11: 24–26	93
12: 1–4	222
12: 8	227
12: 10	66
12: 12	223
12: 15	100

Galatians.

Ch. 1	42
1: 4	207
1: 10	174
1: 12	213
1: 15, 16	19
1: 17	54
1: 21	85
2: 10	178
2: 11	107
2: 16	38, 208
2: 20	32, 206
2: 21	203
3: 19	193
3: 21	201
3: 24	202
3: 26	38
3: 27	113
4: 1–7	194
4: 3	202
4: 9	202
4: 14	208
4: 14, 15	157
5: 2	203
5: 22, 23	209

Ephesians.

1: 4	19
1: 5	199

PAGE

1 : 15, 16 227
2 : 1 200
2 : 3 200
2 : 4 199
2 : 8 204
2 : 10 19
2 : 15 204
3 : 13 74
4 : 2 118
4 : 3 210
4 : 7 204
5 : 20 229
5 : 22, 23 211
5 : 23 205
5 : 30 205
6 : 18 229

Philippians.

Chs. 1–4 . . . . . 74, 145
1 : 3 75
1 : 3–7 227
1 : 21 . . . . . 62, 220
1 : 23 242
2 : 1 75
2 : 12 118
2 : 5–11 205
2 : 12, 13 209
2 : 18 75
3 : 1 75
3 : 3 210
3 : 5 14
3 : 6 21
3 : 12–14 210
3 : 13 209
3 : 13, 14 62
3 : 20 239

PAGE

4 : 2 118
4 : 4 75
4 : 6 229
4 : 8 233
4 : 16 109

Colossians.

Chs. 1–4 74
1 : 3, 9, 10 227
1 : 15 205
1 : 20 205
2 : 6 38
3 : 1 239
3 : 3 196
3 : 11 119
3 : 15 229
3 : 17 229
4 : 2 229
4 : 3 162

1 Thessalonians.

1 : 2 226
1 : 6 210
2 : 5 182
2 : 9 176
2 : 13 226
3 : 10 226
4 : 13 123
5 : 10 241
5 : 17 228
5 : 25 . . . . . 162, 228

2 Thessalonians.

1 : 5 123
1 : 11 227
2 : 5 174
3 : 1 . . . . . 162, 229

PAGE

1 Timothy.

1: 3, 4 104
1: 5 232
1: 12 228
1: 13 26
1: 15 26
1: 18 233
2: 1 229
2: 8–12 104
3: 1–7 104
3: 9 233
4: 6 103
4: 10 240
5: 14 211
5: 23 178
6: 5 105
6: 17 106

2 Timothy.

1: 3 . . . . . 21, 228
1: 7 105
1: 12 . . . . . 35, 40, 238
1: 15 152
1: 16 164
2: 1 103
2: 15 . . . . . 65, 103
2: 16 104
2: 17 152
3: 8 193
4: 2 105
4: 7 209
4: 7, 8 . . . . . 75, 242
4: 11 152
4: 14 152
4: 16 164
4: 20 178
4: 22 164

Titus.

1: 4 103
1: 6–8 104
1: 10 105
1: 12 16
1: 13 105

Philemon.

vs. 1–25 185
4 228
22 162

General Index

ACHAIA, Paul's work in, 86.
Adam, sin traced to, 195.
Adeney, Prof., 113, 194, 208, 215.
Adroitness, Paul's, in use of church funds, 110.
Affectionateness, Paul's, 150.
Afflicted, Paul's treatment of the, 122.
Afflictions, prayer in, 227.
Agreeableness, Paul's, 179.
Agrippa, 23; Paul's courtesy toward, 180, 184.
Alexander, why a great general, 135.
Alexander the coppersmith, 152.
Analysis, Paul's fondness for, 195.
Ananias, seen in vision, 222.
Andronicus, 155.
Angel, Paul's vision of on shipboard, 222.
Angels, 193.
Antioch in Syria, 86, 87, 89.
Antioch of Pisidia, 87; Paul's sermon in, 57.
Antithesis, Paul's use of, 194.
Apollos, 155; sent to Corinth, 180.
Apostles, three, indorse Paul and Barnabas, 108.
Aquila, 155.
Arabia, Paul in, 54.
Archippus, 155.
Aristarchus, 155.
Aristotle, Paul and, 138.
Arnold, Matthew, 187.
Athens, Paul in, 88; message from, to Silas and Timothy, 152; introduction to sermon in, 184; Paul's sermon in, 234; church in, 95.
Attalia, 87.

Bacon, Prof., 87.
Balaam, false friends of, 165.
Baptism, seldom practiced by Paul, 112; Paul's respect for as a rite, 112.
Barnabas, 86.
Beecher, H. W., 120.
Beneficence, Paul's references to, 109.
Bereaved, the. See *Afflicted.*
Berœa, 88.
Bithynia, 88.
Boyhood of Paul, 13.
Brainerd, David, prayerfulness of, 225.
Brooks, Phillips, 78.
Browning, Robert, 12.
Burns, Robert, 172.
Business, pastors and practical, 112; conscience in, 236.

Cæsar, 135.
Cæsarea, 89; Paul parting from friends in, 149.
Captain, chief, in Jerusalem, 173.
Carlyle, on friendship, 148.
Cartwright, Peter, 56.
Catechism, Westminster, 44.
Charitableness of Paul toward the unruly, 119.
Charles the Great, 135.
Cheerfulness, Paul's, 74.
Chesterfield, Lord, 172.
Children, the pastor's, 104.
Chivalry in argument, 182.
Christ, and Paul, 212; Paul's conception of, 41–44, 47; Paul's supreme loyalty to, 60, 164; Paul on person and offices of, 207; Pauline teaching on person of, 204; and Law, 202; God's supreme embodiment of grace, 204; obedience of, 206; humanity of, 205; as Redeemer, 205; resurrection of, 206; righteousness from, 195; prayerfulness of, 224; the pastor's loyalty to, 103. See *Person of Christ.*

Christianity, appeals to intellect, 127; an argument for, in Paul's genius, 128.
Church, Paul respects authority of the, 108.
Church government, theories of not under review, 108.
"Church mutineers," 105.
Churches, founded by Paul, classified, 95.
Cilicia, Paul's labors in, 85, 88.
Circumcision, Paul's attitude toward, 133.
Citizenship, Paul's, in heaven, 238. See *Nationality*.
Clarke, J. F., 168, 169, 217.
Coleridge, S. T., 169, 220; a believer in prayer, 224.
Colossæ, Church in, 95.
Colossians, Paul requests the prayers of the, 162; prays for the, 227; unity argued for in the Epistle to the, 118.
Common sense, Paul's, shown in Corinthian Epistles, 117.
Conciliation, Paul's spirit of, illustrations of, 183.
Condemnation, universal, 200.
Conscience, 232–237; Paul early follows, 20, 21; Paul's views on, 231; Paul appeals to, 234.
Consciences, weak, Paul's treatment of, 121; views concerning, 234.
Conscientiousness, Paul's, a striking feature, 231, 235.
Considerateness, illustrations of Paul's, 177.
Contentious, Paul's method with the, 117.
Conversion, Paul's, 14, 197; method and significance of, 28; nature of, 29.
Converts, number of Paul's, 94.
Corinth, Paul in, 88; issues in, 116; Paul's vision in, 222; Paul cheered in, 161; Paul baptizes in, 112; Paul's prayers for saints in, 227.
Corinthians, 1 and 2 Epistles to the, date of, 89; reproofs in, 121.
Corinthians, 1 Epistle to the, primary purpose of, 115; opening sentence of, 184; Maurice on value to the divinity student of, 117.
Cornelius, 18.
Council, Jerusalem, Paul in the, 108.

Courage, Paul's, 73; the pastor's, 105.
Courtesy, Paul's, J. F. Clarke on, 168; J. T. Fields on, 168.
Covetousness, Paul's freedom from, 239.
Cowardice, Paul's hatred of, 107.
Cowper, William, 52, 190.
Credulity, faith distinguished from, 36.
Crescens, 155.
Crete, Paul's work in, 86; church in, 95.
Criticism, Paul's, of his friends, 165; Paul avoids risk of, 236.
Cross, vital doctrine of the, 206.
Cydnus, River, 13.
Cyprus, 86.

Deacons. See *Office bearers.*
Dead line, no intellectual, in Paul, 141.
Death, and sin, 200; no fear of in Paul, 241; Longfellow on, 239.
Debts, church, one cause of, 112.
Decrees. See *Predestination.*
Decrees of Jerusalem council, 108.
Delicacy, Paul's, shown in Epistle to Philemon, 185.
Demas, 155.
Derbe, 87, 88.
Development, Paul's spiritual, 45, 46; Matheson on, 141.
Dialectics. See *Logic.*
Disagreeable tasks, Paul's faithfulness in, 166.
Disciples in Ephesus. See *Ephesus.*
Discipline, church, Paul's relation to, 113.
Divinity of Christ, 205.
Doctrine, prayer and, 230. See *Theology.*
Dogma. See *Theology.*
Drummond, Henry, and his friends, 165.
Drummond, R. J., 20.
Duty, Paul's early respect for, 20; Paul's lifelong respect for, 237.

Earnestness, the preacher's, 72.
Elders of Ephesus. See *Miletus.*
Eliot, the missionary, prayerfulness of, 224.

Eloquence, Paul's, 145.
Emerson, R. W., 126, 170, 171, 172, 185; fairness of, in debate, 181.
Epaphras, 155.
Epaphroditus, 155, 178.
Ephesians, Epistle to, prayer spirit in, 227.
Ephesus, Paul's labors in, 89; John's disciples in, baptized by Paul, 112; Paul's pastoral visits in, 115.
Epistles, Paul's, combine doctrine and practice, 211; many commentaries on, 131; are letters of a missionary, 80; originality of, 130.
Erasmus, 144.
Erastus, 155.
Essentials, illustrations of, alone to be insisted on, 133.
Ethics, Paul's, 211.
Etiquette, Paul's rules of, 186.
Euodia, 118.
Europe, entry of gospel into, 88.
Evidence, faith depends on, 35.
Excommunication, sometimes demanded, 114.

Fair dealing, a mark of the gentleman, 181.
Faith, a complex act, 207; analysis and definition of, 34; Schaff on, 32; Paul, best illustration of, 33; works and, inseparable, 232.
Faith in the unseen, strength of Paul's, 238.
Faith life, various aspects of, 209.
Fanatic, Paul not a, 239.
Fancy, Paul lacking in, 137.
Farrar, F. W., 22, 28, 66, 95, 129, 166, 186.
Fasting and prayer, 226.
Fearlessness, Paul's, 241.
Felix, Paul's courtesy toward, 184, 235.
Festus, 174.
Fields, J. T., 168.
Finality, Paul's teaching not a, 216.
Finance, church. See *Beneficence*.

Financial support, Paul accepts, defends pastor's receipt of, is unselfish with respect to, 109, 110.
Financier, Paul as a church, 109–112.
Finney, C. G., 56.
Flattery, Paul never resorts to, 182.
Foreordination. See *Predestination.*
Friends, Paul's list of, 155; prayers of Paul's, 161.
Friendship, viewed as an occasion of Paul's epistles, 159; Paul's, an aid to zeal, 158; quotations concerning, 148ff; biblical illustrations of, 163.
Fundamentals. See *Essentials.*

GALATIA, churches in, 87.
Galatians, Epistle to the, reproofs in, 121.
Gallio, 23.
Gamaliel, 14.
Genius, consecrated, 145; Paul a true, 128; Paul's, shown by his vast plans, 135.
Gentleman, title of, applied to Paul by many, 169; what constitutes the, 173–185.
Gilbert, G. H., 89.
Giving, Jesus' words on, 186.
Gladiators, brute courage of, 241.
Gladstone, mental vigor of, in old age, 142; prayer habit of, 224.
God, Paul's early reverence for, 22; holiness of, 198; sufficiency of, for the believer, 240.
Godet, 13, 197.
Golden rule, followed by Paul, 180.
Goldsmith, Oliver, 27, 100.
Good breeding, inspired by Christianity, 187.
Good manners, moral element in, 175.
Gospel, Paul's teaching a true, 212.
Grace, and "the graces," 186; Paul's enabling, 228; in O. T. and N. T., 203; embodied in Christ, 204; Paul a child of, 17; prenatal, 19.
Great-heartedness, Paul's, 153.
Greece, Paul in, 89.

Greek, Paul's knowledge of, 15.
Growth, Emerson on intellectual, 126; Paul's disposition to, 139; the moral element in, 142.
Guilt, how imputed, 200.

HAGAR and Mt. Sinai, 193.
Hall, Dr. John, 115.
Happiness, Plutarch on, 126.
Hardships, Paul's, 91, 160, 240.
Hausrath, 87.
Heathen, conscience in the, 234.
Heaven, reality of, to Paul, 237–243; Paul's vision of third, 222.
Hebraism, 187.
Hebrews, Epistle to the, non-Pauline authorship of, 198.
Hellenism, 187.
Heredity, a factor in Paul's character, 18.
Hermogenes, 152.
Herodion, 155.
High priest, reproved by Paul, 121.
Hodge, Dr. Charles, on inspiration, 139; on the logic of Paul, 138.
Hodge, Dr. A. A., 40; on church discipline, 114.
Holy Spirit, Paul's life shaped by the, 224; Paul's teaching on the, 210; Paul's inspiration by the, 215; source of Paul's epistles, 159; the agent in conversion, 30; and the heathen, 197; the source of Paul's peculiar originality, 131; the source of Scripture, 139.
Home, Paul's early, 151.
Hospitality, the pastor's practice of, 104.
Howson, J. S., 74, 170, 174, 175, 180, 181, 230.
Humanity of Christ, 205.
Humility, Paul's, 66, 174.
Humor, Paul lacking in, 74.
Hunt, Prof. T. W., 187.
Hymenæus, 152.

ICONIUM, 87.

Imagination, did Paul lack, 137.
Impartiality, social, required of the pastor, 105.
Independency, Paul does not stand for, 108.
Indignation, righteous, 105.
Infinite, Paul's grasp of the, 139.
Inspiration, Hodge on, 139.
Intellect, a great, demands admiration, 127.
Intolerance concerning nonessentials, 134.

Jailer in Philippi, Paul and the, 112.
Jannes and Jambres, 193.
Jerusalem, Paul studies in, 13; Paul's vision in, 222.
Jesus, pre-Christian Paul and, 24, 25.
John, an illustration of friendship, 163.
Jonathan, as a friend, 163.
Jowett, Principal, 45, 170.
Joy, Paul's, 242.
Joyousness, Paul's, 74.
Judas, Paul's prayer in the house of, 225.
Judson, Adoniram, prayerfulness of, 225.
Junias, 155.
Jurisprudence, Paul's use of terms of, 193.
Justification, faith and, 59; in the O. T., 64; Paul's method of treating, 194; Adeney on, 208.

Kerr Lectures, 1899, 1900, 20.
King, Christ as ascended, 44.
Knowledge, involved in faith, 34; faith and, 238.

Lacordaire, 237.
Language, Paul's. See *Style.*
Law, Paul's pre-Christian attitude toward the, 21; Paul's usage of the term, 201; the, ordained through angels, 193. See *Mosaic covenant.*
Lawsuits, Paul's teaching on, 118.
Letters, notable Christian men of, 145.
Letter writing, politeness in, 185.

Liddon, H. P., 220.
Life, Paul's, surrendered to God, 241.
Literature, Paul's epistles viewed as original, 131.
Litigation. See *Lawsuits.*
Livingstone, David, pioneer spirit of, 83; prayer habit of, 225.
Logic, Paul's power of, 137.
Loneliness, Paul's sense of, 152.
Longfellow, H. W., 32, 239.
Lord's Supper, 55; observance of, insisted on, Prof. Adeney on, 113.
Love, Christ's motive, 206; the basis of discipline, 114; the beauty of 1 Cor. on, 145; the source of Paul's counsels, 117.
Loyalty of Paul's friends, 156.
Luke, and Paul, 157; Paul's companion in Rome, 152.
Luthardt, 39.
Luther, on faith, 33; on Paul's literary style, 144; prayerfulness of, 224.
Lydia, hospitality of, 156.
Lynch, Annie C., 78.
Lyon, Mary, devotion to duty of, 237.
Lystra, 87, 88; Paul's sermon in, 234.

MacDonald, George, 39.
Macedonia, Paul in, 89; Paul's final tour in, 86.
Maclaren, Alexander, 231.
Magnetism, Paul's, 150, 154.
Mark, John, 86; Paul's break with, 107.
Market of Appius, 161, 225.
Marriage, doubts concerning, in Corinth, 116; Paul on, 211.
Marriage contract, figure of the, 194.
Martineau, 144.
Martyrdom, Paul's complacency in facing, 242.
Matheson, George, 24, 141.
Matthew, conversion of, 18.
Maurice, F. D., 117.
Meats, offered to idols, 116; and drinks, Paul's view on, 133. See *Consciences, weak.*

Mercy, a revelation of divine holiness and love, 199.
Messiah, hope of the, shared by Paul before conversion, 15; Christ viewed as the, 42.
Miletus, prayer of Paul with elders at, 225.
Milton, 233.
Ministers, Paul's relation to his brother, 107.
Miracles, list of Paul's, 223.
Miraculous, the, in Paul's conversion, 28; a factor in Paul's experience, 223.
Mischna, quoted, 13.
Missionary, call and qualifications of the, 85.
Missions, modern, indebted to Paul, 98.
Money. See *Beneficence.*
Moody, D. L., 56; sympathy of, 70.
Moore, the poet, 67.
Moralist, the, an antitype of the early Paul, 27.
Mosaic covenant, Paul's early faithfulness to the, 21.
Mother, Paul's, 151.

Napoleon, large plans of, 135.
Nationality, Paul's, 14.
Neander, 221.
Newman, J. H., 170, 182.
Nicodemus, 37.
Nonessentials, illustrations of, 133.

Obedience, involved in faith, 36; Christ's, 206.
Offender, in Corinth, 113.
Office bearers, conscience in, 233.
Old Testament, Christ in the, 64. See *Law; Mosaic covenant.*
Omissions, Paul's, significance of, 132.
Onesimus, 155.
Onesiphorus, 155, 157, 161.
Open-handedness, Philippians and Galatians an illustration of, 156.
"Oracles" of God, 15.
Originality, Paul's native, 131; Carlyle on, 129; two sorts of, 130.

Other-worldliness, Paul's. See *Heaven.*
Outlook, Paul's broad, 197.

Pamphylia, 86.
Paphos, 86.
Pastor, function of the, 101; qualities of the, as indicated in the Pastoral Epistles, 102; Goldsmith on the, 100; Vinet on the, 100.
Pastoral Epistles, revelation of Paul's character in the, 103.
Patriotism, Paul's teaching and, 119.
Paul, St., birth and boyhood of, 13; a pupil of Gamaliel, 14; a witness of Stephen's death, 14; conversion of, 28; period of, in Arabia, 54; subject-matter of preaching of, 57; qualifications of, as a missionary, 80; period of, in Syria and Cilicia, 85, 88; first missionary journey of, 86; second missionary journey of, 87; third missionary journey of, 88; the last journeys of, 86; the faith of, 34, 48; spiritual development of, 45; attitude of, toward Christ, 41, 212.
Pauline theology. See *Theology.*
Peace, to be studied by the pastor, 104.
Peacemaker, the pastor as, 119.
Perga, 86.
Perplexed, Paul's dealings with the, 115.
Person of Christ, 207; faith terminates on the, 38. See *Christ.*
Perspective, moral, 132.
Peter, St., conversion of, 18; Paul's rebuke of, 165; Paul's relation to, 107.
Pettiness, freedom from, a mark of the gentleman, 179; Intellectual, 134; to be avoided by the pastor, 104.
Philemon, 155; delicacy of Paul toward, 185; Paul recognizes the prayerfulness of, 162; Paul's prayers for, 228; idyllic quality of the Epistle to, 145.
Philetus, 152.
Philippi, 88; prayers in prison of, 225; Paul's prayers for saints in, 227.
Philippians, open-handedness of the, 156; reproofs in the Epistle to the, 121.

Phygelus, 152.
Picturesqueness, Paul's mental, 196.
Pilate, 23.
Pioneer spirit, Paul's, 82.
Plain speaking, the pastor and, 105.
Plutarch, 126.
Poetry, Hebrew, 194.
Poets, Greek, Paul's quotations from, 16.
Poor saints, 178.
Popularity, less than friendship, 156.
Prayer, a practical experience with Paul, 224, 228, 229; Paul's exhortations to, 228; subjects of, not limited, 229; doctrine and, 230; thanksgiving an element in, 231.
Prayers, list of Paul's, 225; Paul's, for his friends, 164; of Paul's friends for him, 161.
Prayerfulness, references to Paul's, 226.
Preacher, preparation of the, 53; theme of the, 57; qualities of the successful, 59ff; value of friends to the, 158; as a pastor, 101.
Predestination, 199; Paul's conversion illustrates, 14ff.
Prelatical spirit, Paul free from, 108.
Priscilla, 155.
Propitiation, a Pauline term, 206.
Proportion, Paul's sense of, 132.
Proverbs, book of The, quotations from, 166.
Prudence, Paul's, in handling money, 111.
Publius, father of, 226.
Purity, peace and, 118.
Purpose, Paul's, in life, vastness of, 135.

Rabbinisms, Paul's, 64, 137, 192.
Ramsay, W. M., 87, 95, 169.
Rebukes, Paul's, of his friends, 165.
Reconciliation, effected by Christ, 206.
Redemption, Christ the instrument of, 205; results of, 207.
Reliability, Paul's, 212.
Renan, 94.

Reproofs, illustrations of Paul's, 121.
Resurrection, of Christ, a vital matter, 206; Paul's faith in the, 238; the, a question in Corinth, 116; the bereaved and the, 123.
Revelation, Paul's system is of, 212.
Righteous One, Christ as the, 42.
Righteousness, Christ the source of, 195; viewed as a relation, 196.
Robertson, F. W., 52.
Rock, the, that followed Israel, 192.
Romans, Epistle to the, date of, 89; preamble to, 197; O. T. quotations in, 192; grandeur of passages in, 145; power of logic in, 138; treatment of sin in, 201.
Romans, prayers of, requested, 162.
Rome, Paul's prayers for saints in, 227.
Ruler, the young, 27.
Ruskin, John, 187.
Ruth the Moabitess, 163.

Sacraments, Paul on the, 112.
Salamis, 86.
Salvation, a gift for all, 197.
Samson, love of, a snare, 165.
Saviour, Christ as universal, 44. See *Christ.*
Schaff, P., 32, 169.
Scourgings, Paul's, 93.
Scriptures, Paul's early respect for the, 15; Paul's mature attitude toward the, 58, 192; the preacher and the, 63; the pastor and the, 103.
Sects, often born of trivial questions, 134.
Seleucia, 86.
Self-abandon, the preacher's, 67.
Self-consciousness, Dr. Howson on, 174.
Self-depreciation, Paul's, 26, 174.
Self-respect, a quality of the gentleman, 173; Paul's, 173.
Self-sacrifice, Paul's early spirit of, 23.
Sensationalism, to be avoided by the pastor, 104.

Sensibility, Paul's fine, 185.
Sensitiveness, Paul's, 151.
Separatist, Paul no, 108.
Sermons, list of Paul's, 57.
Seven churches of Asia, 95.
Shakespeare, 181.
Silas, 87.
Sin, origin of, a mystery, 195; Adamic source of, 200; viewed as having personality, 196; divine abhorrence of, 199; consequences of, 200; treatment of, in Epistle to the Romans, 201; deliverance from, 201.
Singleness of aim, Paul's, 62.
Sister, Paul's, 14.
Son of man, Christ as, 43.
Son of God, Christ as, 43.
Sorrow, the ministry of, 122.
Speculative faith, 37.
Spirit, of Christ, determines Paul's friendships, 150. See *Holy Spirit.*
Spurgeon, Charles, modesty of, 68.
Stalker, James, 83, 86, 154, 157, 190, 197.
Stanley, A. P., 155, 169.
Steadfastness, in prayer, 229.
Stephen, martyrdom of, 14, 41, 43.
Stephens, G. B., 191.
Style, Paul's literary, 143.
Subjectiveness of Paul, 106.
Supernatural. See *Miracles; Miraculous.*
Suspicion, absence of, in Paul, 179.
Sympathy, the preacher's, 68.
Syntyche, 118.
Syria, Paul's labors in, 85, 88; and Cilicia, 96.

TACT, the preacher's, 70.
Tarsus, 13; University of, 15; influences on Paul in, 151.
Taverns, Three, 225.
Taylor, W. M., 57, 61, 72, 115.

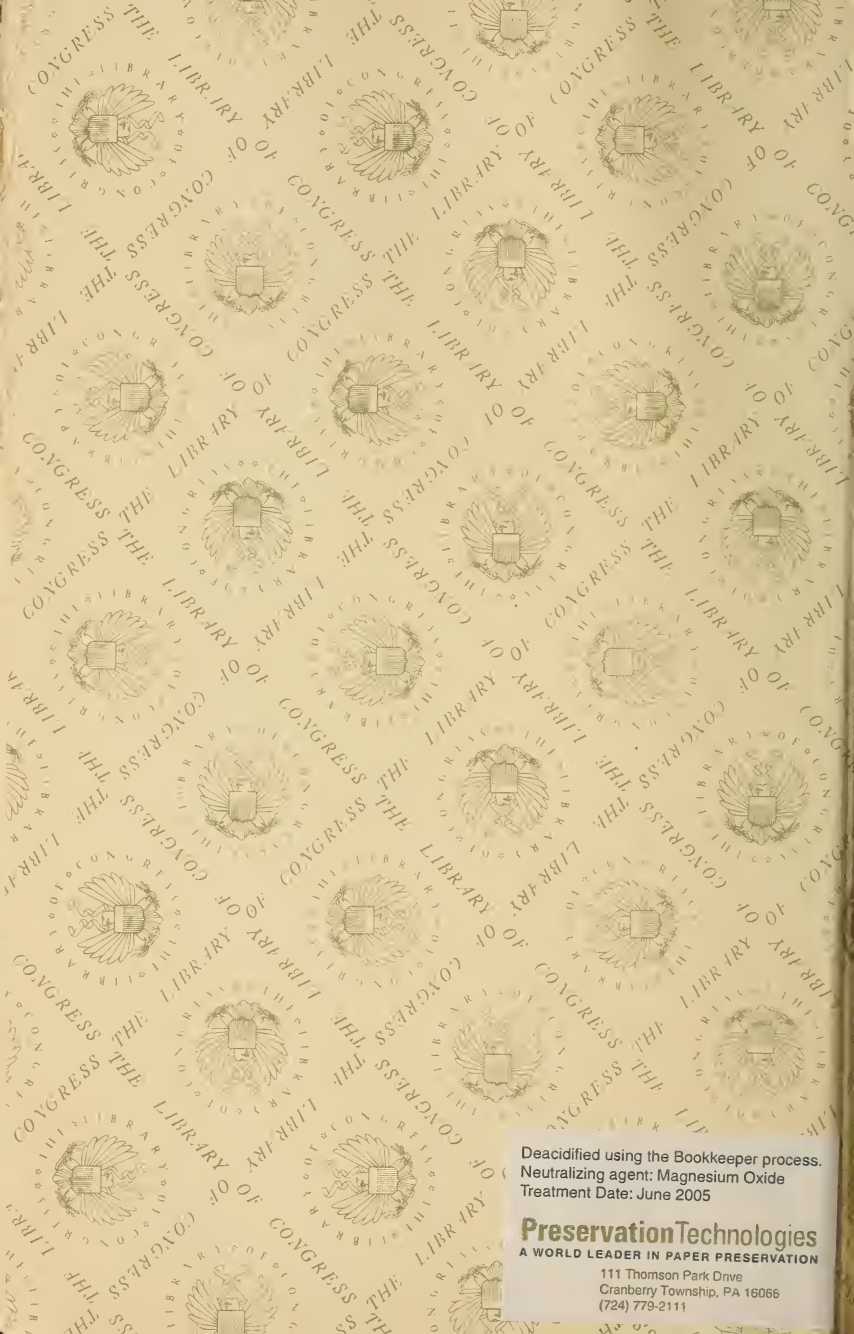
Temple, Paul's prayer in the, 225.
Tennyson, the poet, 46, 50, 163.
Tertius, 155.
Thanksgiving, Paul's, in behalf of friends 226; an element of prayer, 231.
Theologian, Paul's influence as a, 216.
Theology, Paul's sources of, 198, 212; Weiss's estimate of, 191; Stalker on, 190.
Theory and practice in Paul's epistles, 211.
Thessalonians, 1 and 2, Epistles to the, date of, 88; primary aim of, 123; reproofs in, 121; Paul asks for prayers in, 162.
Thessalonica, 88.
Tholuck, 13.
Thorn in the flesh, Paul's, 227.
Thought, Paul's, freshness and vigor of, 128.
Thought forms, Paul's 191.
Thoughtfulness, Paul's, for others, 150.
Thrift, Paul's, in use of church funds, 110.
Timothy, 88, 159; Paul's prayers for, 228.
Titus, 155.
Tongues, speaking with, 116.
Trade, Paul's, 16, 63.
Travel, in first century, 91.
Trials, Paul's. See *Hardships.*
Tribulation, ministry of, 122.
Triumph, Paul's final, 243.
Troas, 88, 89; Paul's loneliness in, 152; Paul's vision in, 222.
Trophimus, 155, 178.
Trumbull, H. C., 149, 159, 163.
Trust, the essence of faith, 39. See *Faith.*
Truth, Cowper on, 190.
Tychicus, 155.
Tyre, prayer meeting at, 225.

Unity, teaching concerning, 118.
University of Tarsus, 15.
Unselfishness, Paul's, 163, 175.

Vinet, 100.
Vision, Paul's breadth of, 135.
Visions, Paul's, 60, 213, 221.
Visitation, pastoral, illustrated by Paul, 115.
Vitality, Paul's mental, 142.

War, in light of Paul's teachings, 119.
Washington, George, 26.
Weak brethren. See *Conscience.*
Wealth, not to influence the pastor, 106.
Weiss, 191.
Weizsäcker, 87.
Wilkinson, W. C., 215.
Will, exercised in faith, 36.
Woman, the pastor and, 104.
Works, good, and salvation, 29.
World, Paul seeks the evangelization of the, 136.
Worship, the pastor in public, 104.

Zacchæus, 25, 37.
Zenas, 155.



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